

Faḍl al-Jalad 'inda Faqd al-Walad

VIRTUES OF REMAINING STEADFAST
WHEN LOSING A CHILD

JALĀL AL-DĪN AL-SUYŪTĪ
(849-911/1445-1505)

Translation and Notes by
ZAID HASPATEL

In memory of our beloved baby, Muḥammad Haspatel
(23/01/2014 — 29/04/2014)

You left indelible impressions in our lives
and will never be forgotten

TRANSLITERATION KEY

ء (أ)	' (A slight catch in the breath)	غ	gh (Pronounced like the gh in ghost)
ا	a (ā to indicate towards a diphthong, a long 'a' sound like in the word <i>mad</i>)	ف	f
ب	b	ق	q (Pronounced from the back of the throat)
ت	t	ك	k
ث	th (Pronounced as the th in three)	ل	l
ج	j	م	m
ح	ḥ (Tensely breathed h sound)	ن	n
خ	kh (Pronounced as the ch in the Scottish word <i>loch</i>)	ه	h
د	d	و	w
ذ	dh (Pronounced as the th in three)	ي	y
ر	r (Pronounced as the r in arrival)	ﷺ	<i>Ṣalla 'Llāhu 'alayhi wa sallam</i> — used subsequent to the reference of the Prophet Muḥammad, which translates, "May Allah bless him and give him peace."
ز	z	ﷺ	<i>'Alaḥi 'l-salām</i> — used following the mention of a Prophet or Messenger of Allah, which translates, "May the peace of Allah be upon him."
س	s	ﷺ	<i>Raḍiya 'Llāhu 'anhu</i> — used subsequent to the reference of a Companion of the Messenger ﷺ, which translates, "May Allah be pleased with him."
ش	sh	ﷺ	<i>Raḍiya 'Llāhu 'anhā</i> — used after the reference of a female Companion of the Messenger ﷺ, which translates, "May Allah be pleased with her."
ص	ṣ (A strong, emphatic s)		
ض	ḍ (A strong, emphatic d)		
ط	ṭ (A strong, emphatic t)		
ظ	ẓ (A strong, emphatic dh)		
ع	' (Pronounced from the throat)		

Contents

INTRODUCTION	11
Preface	11
Name and details of similar books	12
Translation and footnotes	14
Acknowledgments	16
Manuscript Samples	18
BIOGRAPHY	23
Jalāl al-Dīn al-Suyūṭī	23
VIRTUES OF REMAINING STEADFAST WHEN LOSING A CHILD	31
Foreword	31
Mention of Qur'ānic verses in this regard	33
The demise of a child expiates sins	37
The child being a veil from the fire	39
The intercession for the parents by the children	49
His reward being <i>Jannah</i>	63
Children meeting their parents at all eight doors of <i>Jannah</i>	71
The children giving their parents drink on the day of <i>Qiyāmah</i>	75
The child making the scales of the children weighty	79
The virtue of sending children forth over keeping them	83
The great reward at the demise of a child	93
<i>Al-Ḥamd</i> and <i>al-Istijrā</i> at the time of calamity	95
Crying & sadness without wailing (<i>Nawḥah</i>) & anxiety (<i>Jaza'</i>)	101

Consolation & reflection	109
Consolation of what bounties are to come	117
Mention of portions of poetry	127
BIBLIOGRAPHY	139
INDEX	147

PREFACE

All praise is to Allah, Lord of the worlds, who encompasses the most inimitable attributes, who coordinates matters in diminutive and detail, esteemed and measured. Glory to He, who fashioned the creation and counted them with an exact number. We bear witness to what Our Lord has stated and deny nothing of what He has created and ordained. All praise and gratitude is to He, and to Him all matters return.

May His choicest blessings be on Our Master and Guide, Muḥammad ﷺ who was exalted with the seal of Prophet-hood and was also bestowed with concise words containing oceans of knowledge; the precise speech which is many a time a balm for broken hearts and dampened spirits.

Child loss can emphatically be expressed as one of the most challenging tests¹ a human has to endure.² I came across a touching quotation which brilliantly encapsulates this, 'child loss is not an event, it is an indescribable journey of survival.'

It is a moment in a parent's life that leaves them completely deflated,

¹ "The death of a child is one of the most stressful events in a parent's life" (THE NEW ENGLAND JOURNAL OF MEDICINE, Vol. 352: 1190-1196). The passing away of a child is one of the most distressing events that an adult can be subjected to and is linked to traumatic grief reactions (Prigerson et al., *Consensus criteria for traumatic grief: A preliminary empirical test* 174:67-73).

² In addition to being painful, "severe loss is incapacitating. For example, the period of substantial incapacity normally lasts one to three years when a child dies, nine to fifteen months for a miscarriage" (*Learning About Grief from Normal Families: SIDS, Still- birth, and Miscarriage*, Vol. 17, No. 3, 215).

helpless, heartbroken and lost.³ It tests a person's faith to the limit, and if we, as Muslims, were not blessed with belief in *taqdīr* (predestination), it would be practically an impossible test to pass.

Together with our belief in *Taqdīr*, the words of Our Prophet ﷺ is proven to be exceptionally beneficial in this trying time. The collection of *aḥādīth* in your hands is one of three works by the author, 'Allāmah Jalāl al-Dīn al-Suyūṭī, who also had lost all his children in his lifetime. This is one of many books that have been authored on this topic. May Allah reward our pious predecessors for writing on such a vast array of subjects that they cover almost all eventualities of life. *Āmīn*.

A colleague handed me a copy of this book, *Faḍl al-Jalad 'inda Faqd al-Walad*, when I suffered the loss of my son, and the narrations contained herein were a source of solace for me and my wife. I realized that this information was not available to an English readership and so decided to translate this work for the benefit of many grieving parents⁴ who have no access to the original Arabic text.

The following are the names and details of similar books, composed in the Arabic language:

*Salwah al-Aḥzān*⁵ by Abū Bakr al-Mubārak al-Khaḥfāf (d. 543/1148).

*Salwah al-Aḥbāb*⁶ by Abū Sa'īd 'Abd al-Karīm al-Sam'ānī (d. 562/1166).

³ A loss of a baby carries colossal problems later, for both; the parents themselves and surviving children. "Of fifty-six Swedish mothers, studied by Cullberg one to two years after the deaths of their neonates, nineteen were found to have developed severe psychiatric disorders (anxiety attacks, phobias, deep depressions)" (John Bowlby, *Attachment and Loss, [Loss, Sadness and Depression]* 3:93-98).

⁴ Statistics attest, solely in the U.S., each year 50,000 children die (U.S. National Centre for Health Statistics, 2000).

⁵ See Ḥājī Khalifah, *Kashf al-Zunūn* 2:30.

⁶ See Ḥājī Khalifah, *Kashf al-Zunūn* 2:29.

Salwah al-Maḥzūn by Abū Bakr Muḥammad al-Hamdānī (d. 584/1188).

Salwān al-Jalad 'inda Faqdān al-Walad by Sulaymān al-Daqīqī (d. 614/1217).

Al-Ta'ziyah li Ahl al-Muṣībah by 'Isā ibn 'Abd al-'Azīz al-Iskandarī (d. 629/1231).

*Al-Tasallī wa al-Ightibāṭ bi Thawābi man Taqaddama min al-Afrāt*⁷ by Ḥāfiẓ al-Dimyāṭī (d. 706/1306).

Al-Ta'ziyyah al-Ḥusnah bi al-A'izzah by Abū 'Abdillāh Muḥammad al-Dhahabī (d. 746/1345).

*Kashf al-Kurbah 'inda Faqd al-Aḥibbah*⁸ by Abū 'Abdillāh Muḥammad al-Dhahabī (d. 746/1345).

*Al-Lubāb fi Tasliyah al-Muṣāb*⁹ by 'Alā al-Dīn 'Alī al-Maqdisī (d. 746/1345).

Fawā'id al-Muṣāb by 'Alā al-Dīn 'Alī al-Maqdisī (d. 746/1345).

*Salwah al-Hazīn fi Mawt al-Banīn*¹⁰ by Ibn Abī Ḥajalah (d. 776/1374).

*Bard al-Akbād 'inda Faqd al-Awlād*¹¹ by Ibn Nāṣir al-Dīn al-Dimashqī (d. 842/1438).

Irtiyāḥ al-Akbād bi Arbāḥ Faqd al-Awlād by Shams al-Dīn al-Sakhāwī (d. 902/1496) It was compiled in the month of Ramaḍān (864/1459). It contains a forward, 15 chapters and a conclusion.¹²

⁷ See Ḥājī Khalifah, *Kashf al-Zunūn* 1:242, *Mu'jam Mā Ṭubī'a Min Kutub al-Sunnah* 1:49.

⁸ See Ḥājī Khalifah, *Kashf al-Zunūn* 2:277.

⁹ See Ḥājī Khalifah, *Kashf al-Zunūn* 2:301.

¹⁰ Muṣṭafā 'Amlā, *Mu'jam Mā Ṭubī'a Min Kutub al-Sunnah* 1:88, See Ḥājī Khalifah, *Kashf al-Zunūn* 1:242.

¹¹ See Ḥājī Khalifah, *Kashf al-Zunūn* 1:159, *Fihris al-Azhariyya* 3:672.

¹² See Ḥājī Khalifah, *Kashf al-Zunūn* 1:71.

helpless, heartbroken and lost.³ It tests a person's faith to the limit, and if we, as Muslims, were not blessed with belief in *taqdīr* (predestination), it would be practically an impossible test to pass.

Together with our belief in *Taqdīr*, the words of Our Prophet ﷺ is proven to be exceptionally beneficial in this trying time. The collection of *aḥādīth* in your hands is one of three works by the author, 'Allāmah Jalāl al-Dīn al-Suyūṭī, who also had lost all his children in his lifetime. This is one of many books that have been authored on this topic. May Allah reward our pious predecessors for writing on such a vast array of subjects that they cover almost all eventualities of life. *Āmīn*.

A colleague handed me a copy of this book, *Faḍl al-Jalad 'inda Faqd al-Walad*, when I suffered the loss of my son, and the narrations contained herein were a source of solace for me and my wife. I realized that this information was not available to an English readership and so decided to translate this work for the benefit of many grieving parents⁴ who have no access to the original Arabic text.

The following are the names and details of similar books, composed in the Arabic language:

*Salwah al-Aḥzān*⁵ by Abū Bakr al-Mubārak al-Khaḥfāf (d. 543/1148).

*Salwah al-Aḥbāb*⁶ by Abū Sa'īd 'Abd al-Karīm al-Sam'ānī (d. 562/1166).

³ A loss of a baby carries colossal problems later, for both; the parents themselves and surviving children. "Of fifty-six Swedish mothers, studied by Cullberg one to two years after the deaths of their neonates, nineteen were found to have developed severe psychiatric disorders (anxiety attacks, phobias, deep depressions)" (John Bowlby, *Attachment and Loss, [Loss, Sadness and Depression]* 3:93-98).

⁴ Statistics attest, solely in the U.S., each year 50,000 children die (U.S. National Centre for Health Statistics, 2000).

⁵ See Ḥājī Khalīfah, *Kashf al-Zunūn* 2:30.

⁶ See Ḥājī Khalīfah, *Kashf al-Zunūn* 2:29.

Salwah al-Maḥzūn by Abū Bakr Muḥammad al-Hamdānī (d. 584/1188).

Salwān al-Jalad 'inda Faqdān al-Walad by Sulaymān al-Daḥīqī (d. 614/1217).

Al-Ta'ziyah li Ahl al-Muṣībah by 'Isā ibn 'Abd al-'Azīz al-Iskandarī (d. 629/1231).

*Al-Tasallī wa al-Iḡtibāṭ bi Thawābi man Taqaddama min al-Afrāt*⁷ by Ḥāfiẓ al-Dimyāṭī (d. 706/1306).

Al-Ta'ziyyah al-Ḥusnah bi al-A'izzah by Abū 'Abdillāh Muḥammad al-Dhahabī (d. 746/1345).

*Kashf al-Kurbah 'inda Faqd al-Aḥibbah*⁸ by Abū 'Abdillāh Muḥammad al-Dhahabī (d. 746/1345).

*Al-Lubāb fi Tasliyah al-Muṣāb*⁹ by 'Alā al-Dīn 'Alī al-Maqdisī (d. 746/1345).

Fawā'id al-Muṣāb by 'Alā al-Dīn 'Alī al-Maqdisī (d. 746/1345).

*Salwah al-Hazīn fi Mawt al-Banīn*¹⁰ by Ibn Abī Ḥajalah (d. 776/1374).

*Bard al-Akbād 'inda Faqd al-Awlād*¹¹ by Ibn Nāṣir al-Dīn al-Dimashqī (d. 842/1438).

Irtiyāḥ al-Akbād bi Arbāḥ Faqd al-Awlād by Shams al-Dīn al-Sakhāwī (d. 902/1496) It was compiled in the month of Ramaḍān (864/1459). It contains a forward, 15 chapters and a conclusion.¹²

⁷ See Ḥājī Khalīfah, *Kashf al-Zunūn* 1:242, *Mu'jam Mā Ṭubī'a Min Kutub al-Sunnah* 1:49.

⁸ See Ḥājī Khalīfah, *Kashf al-Zunūn* 2:277.

⁹ See Ḥājī Khalīfah, *Kashf al-Zunūn* 2:301.

¹⁰ Muṣṭafā 'Amlā, *Mu'jam Mā Ṭubī'a Min Kutub al-Sunnah* 1:88, See Ḥājī Khalīfah, *Kashf al-Zunūn* 1:242.

¹¹ See Ḥājī Khalīfah, *Kashf al-Zunūn* 1:159, *Fihris al-Azhariyya* 3:672.

¹² See Ḥājī Khalīfah, *Kashf al-Zunūn* 1:71.

Al-Faḍl al-Mubīn fī al-Ṣabr 'inda Faqd al-Banāt wa al-Banīn by al-Ṣāliḥī (d. 942/1536).

TRANSLATION AND FOOTNOTES

In translating this text, the initial copy through which I gained solace (published by Dār al-Ṣaḥābah li al-Turāth, Egypt, edited by Muḥammad al-Sayyid Abū 'Ammih) was misplaced.

Accordingly, I had to make do with a computer typed copy (edited by Dr. Jamīl 'Abdullāh 'Uwaydah), which was riddled with error, alongside three handwritten manuscripts. I made a critical analysis between all four (copies) when translating and used the version that was most authentic and accurate.

Printed copies of the book are in short supply. Among the earlier printed copies, is the edition published by Maktabah al-Sundus, Kuwait (1410/1989), edited by 'Abd al-Qādir Aḥmad, in 102 pages. The copy from which I benefitted was the edition published by Dār al-Ṣaḥābah li al-Turāth, Egypt (1410/1990), edited by Muḥammad al-Sayyid Abū 'Ammih, in 77 pages. The most recent edition is probably the (1429/2008) edition published by Mu'assasah al-Risālah, Beirut, edited by Nadhīr Ḥasan 'Atmah, in 111 pages.

For ease of reading brief comments and explicatory notes are given in round brackets within the translated text. Lengthier gloss is included in the footnotes. The references to Qur'ānic verses and ḥadīth have also been presented, to facilitate and encourage further reading. Unfortunately, several sources cited within the text are inaccessible:

Said ibn Manṣur, al-Sunan; Humayd ibn Zanjawih; Ibn al-Sakan; Ibn Abi al-Dunya; Al-'Azā;¹³ Kitāb al-Ghurar min al-Akḥbār, Abū Ḥusayn

¹³ Al-'Azā is listed under the works of Ibn Abi al-Dunyā. (*Siyar A'lām al-Nubalā'* 13:403).

al-Nūrī, Mashīkhah; Aḥmad al-'Askarī, al-Mawāiz; Firyābī; 'Abd ibn Humayd; Ibn al-Mundhir.

I have not delved into the status of the different narrations, sufficing myself with indicating the sources where they are found. Those who have the necessary expertise and competence can access these sources and scrutinize the narrations further.

Brief biographical notes on all narrators mentioned throughout the work, have been contained as footnotes with references to major biographical dictionaries. If the birth and demise of a narrator is identified, these have been given in brackets, separated by an en-rule (–), and both dates are given according to the *Hijrī* calendar. However, if only the demise is known, a solidus (/) is used to separate the *Hijrī* date from the Gregorian (the latter being the Gregorian).

The manuscript text itself is presented as continuous prose, with few conventions of punctuation and layout such as the modern reader might expect. (This is likely to have been for the sake of space, at a time when paper was very costly.) The published text has been devised in a pleasant, amiable manner, without any change to the original sequence. We have attempted to aid the reader in locating the most important parts of the work, namely the words of the Prophet ﷺ, by presenting these slightly inset from the left margin. The remainder of the translation—including Suyūṭī's own material, any *isnād*, and words attributed to Companions of the Prophet ﷺ—is justified left, with paragraph breaks at appropriate points to differentiate the different sources.

In a few cases the complexity of a narration has entailed a break from this convention, and we trust the reader will nonetheless be able to follow the structure.

Additionally, the reader is requested to pardon the translator for any errors or deficiency contained within the text, irrespective of the

Al-Faḍl al-Mubīn fī al-Ṣabr 'inda Faqḍ al-Banāt wa al-Banīn by al-Ṣāliḥī (d. 942/1536).

TRANSLATION AND FOOTNOTES

In translating this text, the initial copy through which I gained solace (published by Dār al-Ṣaḥābah li al-Turāth, Egypt, edited by Muḥammad al-Sayyid Abū 'Ammih) was misplaced.

Accordingly, I had to make do with a computer typed copy (edited by Dr. Jamīl 'Abdullāh 'Uwaydah), which was riddled with error, alongside three handwritten manuscripts. I made a critical analysis between all four (copies) when translating and used the version that was most authentic and accurate.

Printed copies of the book are in short supply. Among the earlier printed copies, is the edition published by Maktabah al-Sundus, Kuwait (1410/1989), edited by 'Abd al-Qādir Aḥmad, in 102 pages. The copy from which I benefitted was the edition published by Dār al-Ṣaḥābah li al-Turāth, Egypt (1410/1990), edited by Muḥammad al-Sayyid Abū 'Ammih, in 77 pages. The most recent edition is probably the (1429/2008) edition published by Mu'assasah al-Risālah, Beirut, edited by Nadhīr Ḥasan 'Atmah, in 111 pages.

For ease of reading brief comments and explicatory notes are given in round brackets within the translated text. Lengthier gloss is included in the footnotes. The references to Qur'ānic verses and ḥadīth have also been presented, to facilitate and encourage further reading. Unfortunately, several sources cited within the text are inaccessible:

Said ibn Manṣur, al-Sunan; Humayd ibn Zanjawih; Ibn al-Sakan; Ibn Abi al-Dunya; Al-'Azā;¹³ Kitāb al-Ghurar min al-Akḥbār, Abū Ḥusayn

¹³ *Al-'Azā* is listed under the works of Ibn Abi al-Dunyā. (*Siyar A'lam al-Nubalā'* 13:403).

al-Nūrī, Mashīkhah; Aḥmad al-'Askarī, al-Mawāiz; Firyābī; 'Abd ibn Humayd; Ibn al-Mundhir.

I have not delved into the status of the different narrations, sufficing myself with indicating the sources where they are found. Those who have the necessary expertise and competence can access these sources and scrutinize the narrations further.

Brief biographical notes on all narrators mentioned throughout the work, have been contained as footnotes with references to major biographical dictionaries. If the birth and demise of a narrator is identified, these have been given in brackets, separated by an en-rule (–), and both dates are given according to the *Hijrī* calendar. However, if only the demise is known, a solidus (/) is used to separate the *Hijrī* date from the Gregorian (the latter being the Gregorian).

The manuscript text itself is presented as continuous prose, with few conventions of punctuation and layout such as the modern reader might expect. (This is likely to have been for the sake of space, at a time when paper was very costly.) The published text has been devised in a pleasant, amiable manner, without any change to the original sequence. We have attempted to aid the reader in locating the most important parts of the work, namely the words of the Prophet ﷺ, by presenting these slightly inset from the left margin. The remainder of the translation—including Suyūṭī's own material, any *isnād*, and words attributed to Companions of the Prophet ﷺ—is justified left, with paragraph breaks at appropriate points to differentiate the different sources.

In a few cases the complexity of a narration has entailed a break from this convention, and we trust the reader will nonetheless be able to follow the structure.

Additionally, the reader is requested to pardon the translator for any errors or deficiency contained within the text, irrespective of the

extreme endeavour taken to endorse precision.

ACKNOWLEDGEMENTS

Primarily all praises are due to Allah, for facilitating the translation and publication of this text. It is rigorously authenticated that the Prophet ﷺ said, "He who is not grateful to fellow people is not grateful to Allah" (*Tirmidhī, Aḥmad*). Therefore, after thanking Allah, I would like to express gratitude to those who have toiled to see this publication finalize.

I express a great deal of thanks to my esteemed teacher, Ḥadhrat Muftī Raḍā ul Ḥaqq Ṣāhib and Shaykh Ml. Ṭauhā Karān Ṣāhib for their assistance in relation to certain translations, about which I was ambivalent.

It would be a great injustice if I do not acknowledge the efforts of my colleague and friend, 'Abd al-Raḥmān ibn Muḥammad of London, U.K., who worked tirelessly on the referencing, transliteration and typesetting. May Allah accept him amongst the *al-'Ulamā al-Rabbāniyyūn*, may He confer him with beneficial knowledge and may He make him a great asset to this *Ummah*. *Āmīn*.

May Allah shower His blessings upon all those whom made the printing of this work feasible, with the best of this world and the next. *Āmīn*.

I would also like to express my heartfelt gratitude to brother Edward Bainton of Peterborough, U.K. who meticulously edited and proofread the entire work and also offered many beneficial suggestions and additions to the book. May Allah protect him and bless him with the best of both the worlds. *Āmīn*.

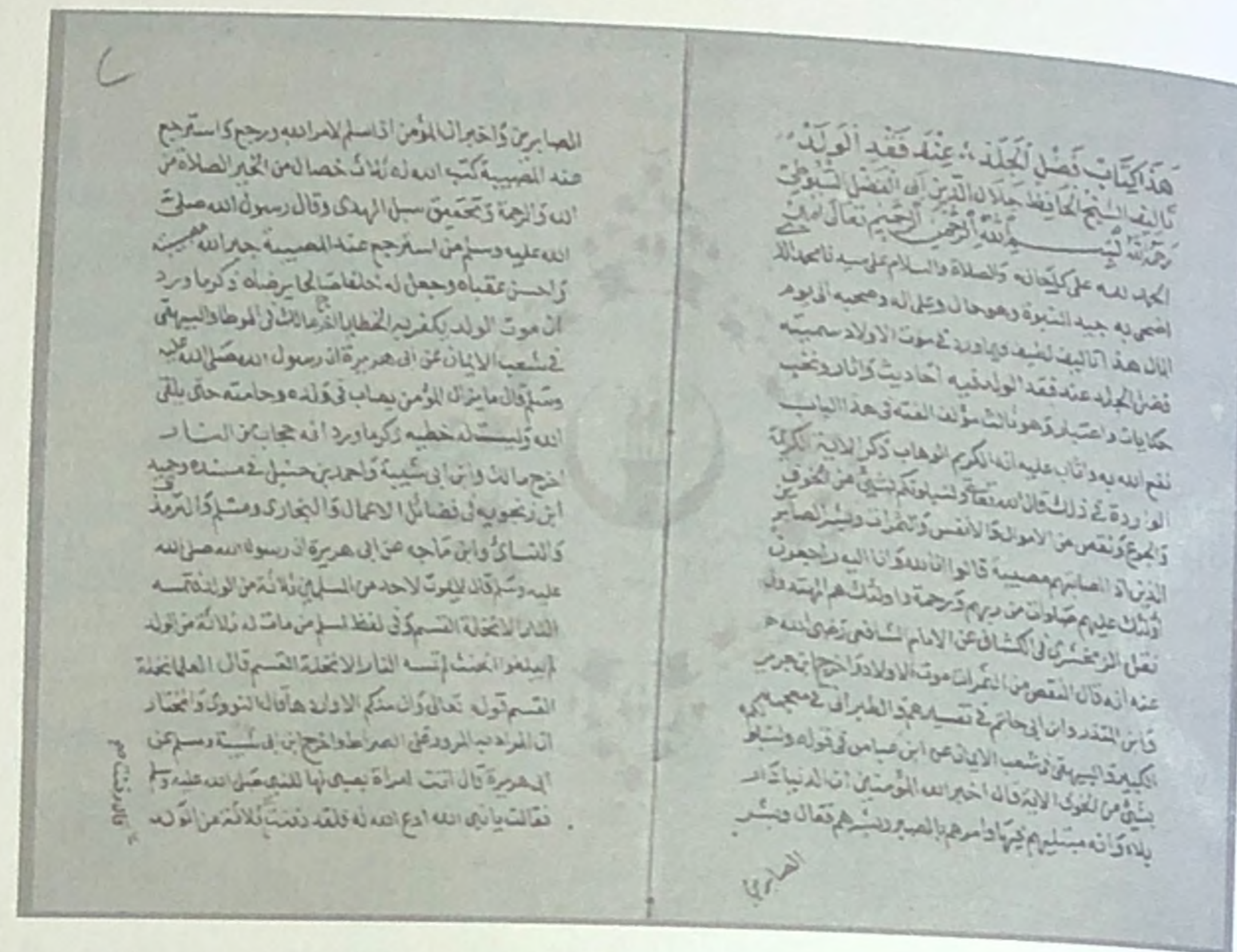
Finally, I make *du'ā* to Allah that He accept this humble effort and may He allow this translated version to inspire as many as the author's

original did, and may He make this work a means of solace for many of the grieving families faced with the loss of a child. *Āmīn*.

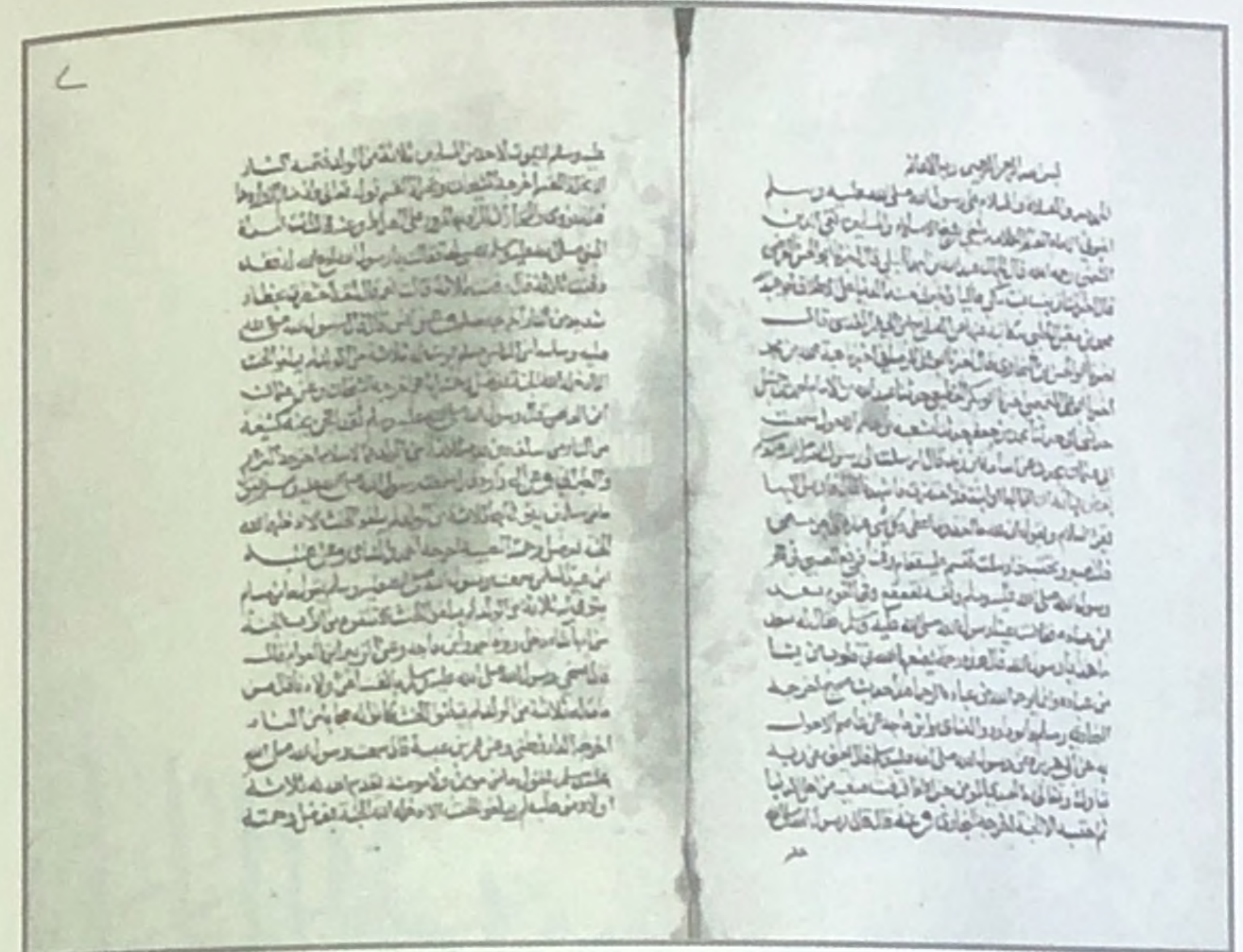
Zaid Haspatel

Lecturer, Dār al-Ulūm Zakariyyā

Rajab, 1437 | April, 2016



1 Opening spread of Imām Suyūṭī's, Faḍl al-Jalad 'inda Faqḍ al-Walad



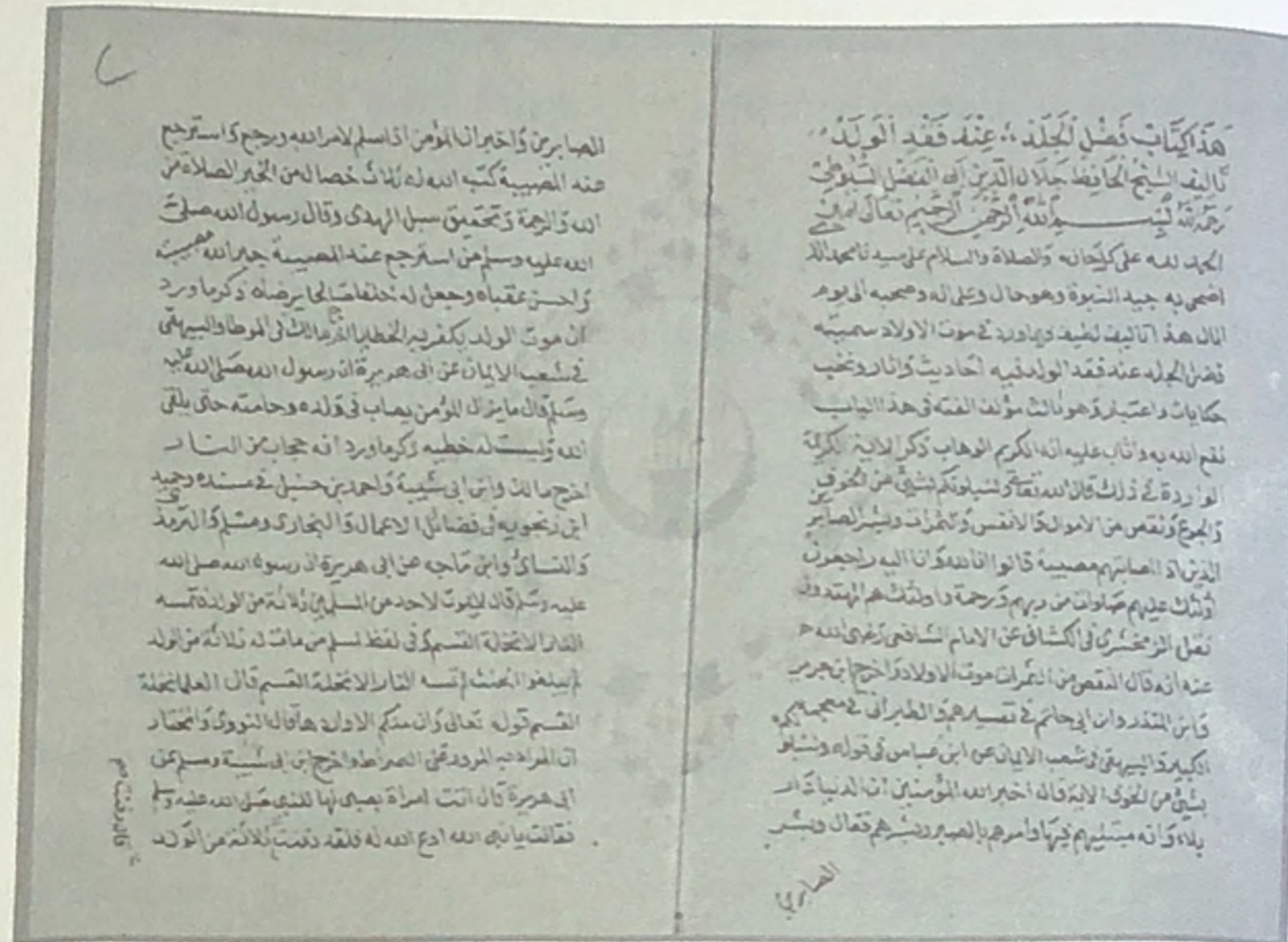
3 Opening spread of Imām Suyūṭī's, Faḍl al-Jalad 'inda Faqḍ al-Walad



2 Opening spread of Imām Suyūṭī's, Faḍl al-Jalad 'inda Faqḍ al-Walad



4 Opening spread of Imām Suyūṭī's, Faḍl al-Jalad 'inda Faqḍ al-Walad



1 Opening spread of Imām Suyūṭī's, Faḍl al-Jalad 'inda Faqḍ al-Walad



3 Opening spread of Imām Suyūṭī's, Faḍl al-Jalad 'inda Faqḍ al-Walad



2 Opening spread of Imām Suyūṭī's, Faḍl al-Jalad 'inda Faqḍ al-Walad



4 Opening spread of Imām Suyūṭī's, Faḍl al-Jalad 'inda Faqḍ al-Walad

الحمد لله الذي هدانا لهذا
ما كنا لنهتدي لولا أن هدانا الله

Only those of his slaves' fear Allah who are knowledgeable

Qur'an 35:28

BIOGRAPHY OF JALĀL AL-DĪN AL-SUYŪTĪ¹ (849-911/1445-1505)

He is *al-Imām*,² *al-Hāfiz*,³ *al-Muḥaddith*,⁴ *al-Faqīh*,⁵ Jalāl al-Dīn Abū al-Faḍl 'Abd al-Raḥmān ibn Kamāl al-Dīn Abī Bakr ibn Muḥammad al-Khudayrī al-Suyūṭī⁶ al-Shafī'i, commonly known as Jalāl al-Dīn

¹ This biography is compiled from diverse material found in: al-Suyūṭī, *Husn al-Muḥaddarah*, (1:335), al-Suyūṭī, *Nuzūl al-Raḥmah fī al-Taḥadduth bi al-Nīmah*, (1:9), Khayr al-Dīn al-Zirikli, *al-A'lām*, (3:301), Ibn al-Imād, *Shadharāt al-Dhahab*, (10:74), Najm al-Dīn al-Ghazzi, *al-Daw al-Lāmi*, 65, 'Abd al-Qādir al-'Aydārūsī, *al-Nūr al-Sāfir an Akhbār al-Qarn al-'Ashir*, 90.

² One who is complete in the science of *ḥadīth*. He is adhered to in regards to this science.

³ One who occupies himself with the science of *ḥadīth*: with both, the sciences of the text and the chains of narration—and is aware of many narrations with the condition of the narrators.

⁴ Among the degrees of expertise in *ḥadīth* scholarship is a *Musnid*, and a *Muḥaddith*, who has a higher rank. A *Muḥaddith* is well acquainted with the means of authentication of *ḥadīth*, and is well versed in the reliability of the narrators and their flaws.

Ibn al-Sayyid al-Nās: A *Muḥaddith* in our era is one who is absorbed in *Ḥadīth*, in transmission and understanding. He gathers (knowledge of) the transmitters and is well versed with the transmitters and transmissions in his era. He is distinguished in (the science) such that his status becomes renowned and he becomes famous for its preservation.

⁵ One who has grasped such an understanding in *ḥadīth*, which facilitates one to derive rulings therefrom.

⁶ *Asyūt* is a city on the western side of the Nile, in Upper Egypt, which comprises of huge bounties, the likes of which are unheard of: stunning parks, astonishing buildings, striking walls. When the world was fashioned for the rightly guided, nowhere was deemed finer than the district of *Asyūt*, as it surpassed in bounties and marvels. Its splendour consisted of 30,000 acres of level terrain: when a drop of water fell upon it, it would spread across

Only those of his slaves' fear Allah who are knowledgeable

Qur'an 35:28

BIOGRAPHY OF JALĀL AL-DĪN AL-SUYŪTĪ¹ (849-911/1445-1505)

He is *al-Imām*,² *al-Hāfiz*,³ *al-Muḥaddith*,⁴ *al-Faqīh*,⁵ Jalāl al-Dīn Abū al-Faḍl 'Abd al-Raḥmān ibn Kamāl al-Dīn Abī Bakr ibn Muḥammad al-Khūḍayrī al-Suyūṭī⁶ al-Shafī'i, commonly known as Jalāl al-Dīn

¹ This biography is compiled from diverse material found in: al-Suyūṭi, *Ḥusn al-Muḥāḍarah*, (1:335), al-Suyūṭi, *Nuzūl al-Raḥmah fī al-Taḥadduth bi al-Nīmah*, (1:9), Khayr al-Dīn al-Ziriklī, *al-A'lām*, (3:301), Ibn al-'Imād, *Shadharāt al-Dhahab*, (10:74), Najm al-Dīn al-Ghazzī, *al-Daw al-Lāmī*, 65, 'Abd al-Qādir al-'Aydārūsī, *al-Nūr al-Sāfir 'an Akhbār al-Qarn al-'Āshir*, 90.

² One who is complete in the science of *ḥadīth*. He is adhered to in regards to this science.

³ One who occupies himself with the science of *ḥadīth*: with both, the sciences of the text and the chains of narration—and is aware of many narrations with the condition of the narrators.

⁴ Among the degrees of expertise in *ḥadīth* scholarship is a *Musnid*, and a *Muḥaddith*, who has a higher rank. A *Muḥaddith* is well acquainted with the means of authentication of *ḥadīth*, and is well versed in the reliability of the narrators and their flaws.

Ibn al-Sayyid al-Nās: A *Muḥaddith* in our era is one who is absorbed in *Ḥadīth*, in transmission and understanding. He gathers (knowledge of) the transmitters and is well versed with the transmitters and transmissions in his era. He is distinguished in (the science) such that his status becomes renowned and he becomes famous for its preservation.

⁵ One who has grasped such an understanding in *ḥadīth*, which facilitates one to derive rulings therefrom.

⁶ *Asyūt* is a city on the western side of the Nile, in Upper Egypt, which comprises of huge bounties, the likes of which are unheard of: stunning parks, astonishing buildings, striking walls. When the world was fashioned for the rightly guided, nowhere was deemed finer than the district of *Asyūt*, as it surpassed in bounties and marvels. Its splendour consisted of 30,000 acres of level terrain: when a drop of water fell upon it, it would spread across

al-Suyūṭī.

He was born in the beginning of *Rajab* 849/1445, on a Sunday evening after *Maghrib*,⁷ in the city of Cairo, Egypt.

His father was a great scholar who once requested that his wife⁸ locate a book for him in his library. It was at this point that she went into labour and gave birth to him amidst all the books, giving him the name Ibn al-Kutub — 'son of the books.'

His father named him 'Abd al-Raḥmān on the seventh day,⁹ and he also gave him the agnomen Jalāl al-Dīn. His teacher, 'Izz al-Dīn Aḥmad al-Kinānī gave him the title Abū al-Faḍl.¹⁰

His father was a great scholar and judge. He was extremely pious and liked to spend time alone. He would complete a Qur'ān recital every Friday. He passed away in 855/1450, when his son was merely five years of age.¹¹

Allāmah Suyūṭī completed the *Ḥifẓ* of the Qur'ān when he was not yet

its entire extent. Consequently, there wasn't a single episode of drought.

Yāqūt ibn 'Abdillāh al-Ḥamawī, *Mu'jam al-Buldān* 1:193.

⁷ The entry time of the *Maghrib* prayer is at sunset. Its final time is when the twilight disappears.

⁸ She was of Turkish heritage.

⁹ The Prophet enjoined naming the newborn on the seventh day (*al-Tirmidhī*, 2832).

¹⁰ 'Title' here translates *kunyah*, or 'agnomen', normally consisting of Abū (father) followed by the name of his son. In some cases, including here, it is used metaphorically to denote a person's notable characteristics. *Faḍl* means virtue, so the name means 'Possessor of Virtue.' In a narration we are told: Suyūṭī's teacher [the judge of judges, 'Izz al-Dīn] enquired of him what his *kunyah* was. He stated that he didn't have one, whereupon 'Izz al-Dīn conferred on him the title Abū al-Faḍl in writing.

¹¹ To be precise, his father passed away whilst Suyūṭī was five years of age and seven months and Suyūṭī was present when he died. By this stage he had memorised the Qur'an as far as *Sūrah Taḥrīm* (the 66th chapter). Now an orphan, he was entrusted in the guidance of the Ḥanafī scholar, al-Kamāl ibn al-Hummām as stipulated in his father's will.

eight. He then went on to perfect the various sciences¹² at the hands of senior scholars¹³ of his time.

He was first granted permission¹⁴ to teach the Arabic language in the year 866/1462 when he was a mere 17 years of age, which corresponds with the year he authored his first book, *Sharḥ al-Istī'ādhah wa al-Basmalah*.¹⁵

He continued his quest for knowledge from different scholars¹⁶ and travelled to various parts of the Islamic world in search of knowledge;

¹² Once he had memorised all of the Qur'ān, he memorised Ibn Daqīq al-'Id's *Umdat al-Aḥkām*, al-Nawawī's *Minḥāj al-Ṭālibīn*, al-Bayḍāwī's *Minḥāj al-Uṣūl*, and Ibn Mālik's *Alafiyyah*.

¹³ His father presented him to the scholars of his time, and acquired permission (*ijāzah*) for him to narrate from them. At the age of just three, his father took him to the gathering of the *ḥadīth* master, Ibn Ḥajr al-'Asqalānī. At a young age he was also present in the gathering of al-Shaykh al-Muḥaddith Zayn al-Dīn Riḍwān al-'Aqabī. In the month of Rabi' al-Awwal 864/1460, at the age of sixteen, he immersed himself in the sciences of knowledge with several scholars.

¹⁴ al-Shams al-Sayrāmī granted him a license (*ijāzah*) in the Arabic language. Perhaps he composed his first treatise on this subject too.

¹⁵ His teacher, Shaykh al-Islām 'Alam al-Dīn Ṣāliḥ ibn 'Umar al-Bulqīnī composed the eulogy for his earliest work, *Sharḥ al-Istī'ādhah wa al-Basmalah*.

¹⁶ A summary of his studies under his principal teachers: To al-Shams al-Sayrāmī he read the majority of *Ṣaḥīḥ al-Muslim*, as well as *al-Shifā*, *Alafiyyah ibn Mālik*, *Minḥāj al-Nawawī*, *Minḥāj al-Bayḍāwī* and *al-Tashīl*. From him he heard many books, among them *al-Tawḍīḥ*, *Sharḥ al-Shadhūr*, and *al-Mughnī fī Uṣūl al-Fiqh al-Ḥanafīyyah*. He stayed with Taqī al-Dīn al-Shumunnī al-Ḥanafī under his tutelage and studied with him for four years until the teacher's death, studying the sciences of *ḥadīth* and Arabic. He was under the tutelage of Muḥī al-Dīn al-Kāfiy for fourteen years, and studied *Tafsīr*, *Uṣūl*, and the Arabic language, (Imām al-Suyūṭī names him 'the teacher of the World'). He was under the tutelage of Sharaf al-Dīn al-Munāwī until he passed away, reading to him a portion of *al-Minḥāj* and hearing from him *al-Taqsīm* in its entirety. In addition he heard from him *al-Bahjah* by al-'Irāqī, al-Bayḍāwī's *Tafsīr* and many others. With al-Tuftāzānī he studied *Sharḥ al-Aqā'id*. He took knowledge from a number of women scholars famous in the sciences and among the righteous, among them Umm al-'Azīz bint Muḥammad al-Abnās, Fāṭimah bint Jār Allah ibn Ṣalāḥ al-Ṭaḥḥārī, Ṣafiyyah bint Yāqūt al-Makkiyyah, and Raqayyah bint 'Abd al-Qawiyy ibn Muḥammad al-Jāwī.

al-Suyūṭī.

He was born in the beginning of *Rajab* 849/1445, on a Sunday evening after *Maghrib*,⁷ in the city of Cairo, Egypt.

His father was a great scholar who once requested that his wife⁸ locate a book for him in his library. It was at this point that she went into labour and gave birth to him amidst all the books, giving him the name Ibn al-Kutub — 'son of the books.'

His father named him 'Abd al-Raḥmān on the seventh day,⁹ and he also gave him the agnomen Jalāl al-Dīn. His teacher, 'Izz al-Dīn Aḥmad al-Kinānī gave him the title Abū al-Faḍl.¹⁰

His father was a great scholar and judge. He was extremely pious and liked to spend time alone. He would complete a Qur'ān recital every Friday. He passed away in 855/1450, when his son was merely five years of age.¹¹

Allāmah Suyūṭī completed the *Hifẓ* of the Qur'ān when he was not yet

its entire extent. Consequently, there wasn't a single episode of drought.

Yāqūt ibn 'Abdillāh al-Ḥamawī, *Mu'jam al-Buldān* 1:193.

⁷ The entry time of the *Maghrib* prayer is at sunset. Its final time is when the twilight disappears.

⁸ She was of Turkish heritage.

⁹ The Prophet enjoined naming the newborn on the seventh day (*al-Tirmidhī*, 2832).

¹⁰ 'Title' here translates *kunya*, or 'agnomen', normally consisting of Abū (father) followed by the name of his son. In some cases, including here, it is used metaphorically to denote a person's notable characteristics. *Faḍl* means virtue, so the name means 'Possessor of Virtue.' In a narration we are told: Suyūṭī's teacher [the judge of judges, 'Izz al-Dīn] enquired of him what his *kunya* was. He stated that he didn't have one, whereupon 'Izz al-Dīn conferred on him the title Abū al-Faḍl in writing.

¹¹ To be precise, his father passed away whilst Suyūṭī was five years of age and seven months and Suyūṭī was present when he died. By this stage he had memorised the Qur'an as far as *Sūrah Taḥrīm* (the 66th chapter). Now an orphan, he was entrusted in the guidance of the Ḥanafī scholar, al-Kamāl ibn al-Hummām as stipulated in his father's will.

eight. He then went on to perfect the various sciences¹² at the hands of senior scholars¹³ of his time.

He was first granted permission¹⁴ to teach the Arabic language in the year 866/1462 when he was a mere 17 years of age, which corresponds with the year he authored his first book, *Sharḥ al-Istī'ādhah wa al-Basmalah*.¹⁵

He continued his quest for knowledge from different scholars¹⁶ and travelled to various parts of the Islamic world in search of knowledge;

¹² Once he had memorised all of the Qur'ān, he memorised Ibn Daqīq al-ʿId's *Umdat al-Aḥkām*, al-Nawawī's *Minhāj al-Ṭālibīn*, al-Bayḍāwī's *Minhāj al-Usūl*, and Ibn Mālik's *Alafiyyah*.

¹³ His father presented him to the scholars of his time, and acquired permission (*ijāzah*) for him to narrate from them. At the age of just three, his father took him to the gathering of the *ḥadīth* master, Ibn Ḥajr al-ʿAsqalānī. At a young age he was also present in the gathering of al-Shaykh al-Muḥaddith Zayn al-Dīn Ridwān al-ʿAqabī. In the month of Rabiʿ al-Awwal 864/1460, at the age of sixteen, he immersed himself in the sciences of knowledge with several scholars.

¹⁴ al-Shams al-Sayrāmī granted him a license (*ijāzah*) in the Arabic language. Perhaps he composed his first treatise on this subject too.

¹⁵ His teacher, Shaykh al-Islām ʿAlam al-Dīn Ṣāliḥ ibn ʿUmar al-Bulqīnī composed the eulogy for his earliest work, *Sharḥ al-Istī'ādhah wa al-Basmalah*.

¹⁶ A summary of his studies under his principal teachers: To al-Shams al-Sayrāmī he read the majority of *Ṣaḥīḥ al-Muslim*, as well as *al-Shifā*, *Alafiyyah ibn Mālik*, *Minhāj al-Nawawī*, *Minhāj al-Bayḍāwī* and *al-Tashīl*. From him he heard many books, among them *al-Tawḍīḥ*, *Sharḥ al-Shadhūr*, and *al-Mughnī fī Usūl al-Fiqh al-Ḥanafīyyah*. He stayed with Taqī al-Dīn al-Shumunnī al-Ḥanafī under his tutelage and studied with him for four years until the teacher's death, studying the sciences of *ḥadīth* and Arabic. He was under the tutelage of Muḥī al-Dīn al-Kāfiyā for fourteen years, and studied *Tafsīr*, *Uṣūl*, and the Arabic language, (Imām al-Suyūṭī names him 'the teacher of the World'). He was under the tutelage of Sharaf al-Dīn al-Munāwī until he passed away, reading to him a portion of *al-Minhāj* and hearing from him *al-Taqsīm* in its entirety. In addition he heard from him *al-Bahjah* by al-ʿIrāqī, al-Bayḍāwī's *Tafsīr* and many others. With al-Tuftāzānī he studied *Sharḥ al-Aqā'id*. He took knowledge from a number of women scholars famous in the sciences and among the righteous, among them Umm al-ʿAzīz bint Muḥammad al-Abnās, Fāṭimah bint Jār Allah ibn Ṣalāḥ al-Ṭaḥṭāwī, Ṣafiyyah bint Yāqūt al-Makkiyyah, and Raḳayyah bint ʿAbd al-Qawiyy ibn Muḥammad al-Jāwī.

including Shām (the Levant), al-Ḥijāz (in the Arabian Peninsula),¹⁷ Yemen, India, Morocco and numerous other countries.¹⁸ He began issuing *Fatāwā* in the year 871/1467¹⁹ and began lecturing in the field of *Ḥadīth* in the year 872/1468.

Some researchers have mentioned that his teachers reached 204 in number, and that they belonged to all different *Madhāhib*, like Shaykh al-Islām 'Alam al-Dīn al-Bulqīnī al-Shafī'i, Imām al-Allāmah Taqī al-Dīn al-Shiblī al-Ḥanafī, Imām al-Shumunnī al-Ḥanafī, Imam Kāfi' al-Ḥanafī, Imam Najm al-Dīn 'Abd al-Raḥmān ibn 'Abd al-Wārith al-Mālikī and Imām 'Izz al-Dīn al-Kinānī al-Ḥanbalī.

Allāmah Suyūṭī was blessed with a sharp mind, an outstanding memory and great penetration in various fields of knowledge,²⁰ the likes of which are extremely rare to find in an individual. He himself says: 'I was blessed with a deep insight into these seven sciences; *al-Tafsīr* (commentary of the Qur'ān), *al-Ḥadīth* (the Traditions), *al-Fiqh* (jurisprudence), *al-Nahw* (grammar, syntax), *al-Ma'ānī* (semiotics), *al-Bayān* (Arabic metaphorical language) and *al-Badī'* (Arabic rhetoric).

¹⁷ Al-Suyūṭī says, when I was on Hajj I drank Zamzam water with numerous intentions. Amongst them were that I reach the rank of Shaykh Sirāj al-Dīn al-Bulqīnī in the science of *fiqh* and the class of Ibn Ḥajr in the field of *ḥadīth*. During the year 873/1467 he lived in Madinah. During his stay he heard the most from 'Alī al-Faraj al-Marāghī. He also stayed under the tutelage of al-Shihāb al-Abshīṭī, attending his class on *al-Minhāj*, and was at his side for *al-Tafsīr al-Bayḍawī*, *Sharḥ al-Bahjah* by al-Iraqī, and Ibn Hishām's *al-Tawdīh*. Suyūṭī read his own written works to him. He also read to 'Abdullāh ibn Ṣāliḥ, and heard from Kamāliyyah bint al-Najm al-Marjānī and her brother al-Kamāl Abī al-Faḍl.

¹⁸ He mentions a brief account of his time spent in Rome.

¹⁹ Shihāb al-Shārmāsāhī granted him a license (*ijāzah*) in the issuing of *fatāwā* after an examination in legal questions. He was also granted license in *fatāwā* by Zakariyya, al-Maḥallī and al-Manāwī.

²⁰ This can be easily perceived from his works. He has glossed every science; He himself says: *I never completed a book with a teacher without also composing a commentary on the subject myself.*

He had memorized 200,000 *aḥādīth*, and said that if he found more, he would have memorized those as well.

He was very humble and loved the pious. He was abstinent and stayed away from the gifts of the kings, so much so that if he needed anything, he would sell some of his books and use those proceeds for his needs.

When he reached the age of 40 he separated himself from the world and became engrossed in worshipping Allah. He stopped teaching and giving *Fatāwā*, and was only involved in worship and writing. This lasted till the end of his life.

The works that he authored in his life, from the small papers to multi-volume works, number 1194. Some of his famous works are:

al-Itqān fī 'Ulūm al-Qur'ān

al-Durr al-Manthūr fī al-Tafsīr bi al-Ma'thūr

Tadrib al-Rāwī fī Sharḥ Taqrīb al-Nawawī

al-Jāmi' al-Ṣaghīr

al-Ashbāh wa al-Nazā'ir

Ṭabaqāt al-Ḥuffāz

Allāmah Suyūṭī married and had children. In his works he mentions his son, Muḥammad.²¹ In addition, he cites a poem he composed for his late wife²² and further cites a daughter²³ that he had. He however lost her

²¹ He mentions taking his son to the lessons of his Shaykh, al-Shumunnī.

See al-Suyūṭī, *Bughyah al-Wu'āh* 1:377.

²²

وقلت في ذلك أرثي غصون أم أولادي رحمهما الله تعالى:

يَا مَنْ رَأَى بِالْهَمومِ مَطْوَقًا وظللت من فدى غصونافي شجون

أَتَلومني في عظم توجي والبكا شأن المطوق أن ينوح على غصون اء

al-Suyūṭī records this when writing an elegy (in poetry form) for his wife Ghaṣūn.

See al-Suyūṭī, *Uqūd al-Jummān* 1:114 (cited in the *Ta'liqāt*).

²³ It is narrated: *She gave birth to a girl. She would say throughout her pregnancy that she could see signs that she was carrying a girl. Al-Suyūṭī further states, I had no reason to doubt her claim, as I had no knowledge (myself) as to what was in her womb.*

and all his children during his lifetime, which is possibly the reason for him having written several books on the topic of the reward for losing children, and encouraging patience when afflicted with such a calamity. Three of these books are:

al-Maqāmah al-Lazowradiyyah 'inda Faqd al-Awlād
al-Ta'allul wa al-Itfā li Nār la Tutfā
*Faḍl al-Jalad 'inda Faqd al-Walad*²⁴

One day *Allāmah* Suyūṭī suffered extreme swelling in his left arm, and he passed away seven days later, on the morning of Friday, 19th of Jumād al-ʿUlā, in the year 911/1505.²⁵ He was 61 years of age.²⁶ It is mentioned that he recited *Surah Yāsīn* moments before his demise. A vast crowd attended his *Janāzāh*, which was prayed after *Jumu'ah*. A second *Janāzāh* prayer was also performed, again attended by a large group of people.

May Allah have mercy on him and may He bless him with *Jannah al-Firdaws* and may He resurrect him and us under the banner of Our Leader and Master, Muḥammad (peace and blessings upon him).

Āmīn Yā Rabb al-ʿĀlamīn.



See al-Suyūṭī, *al-Istiqāz wa al-Tawbah*, Manuscript ed. [*Maktabah al-Mulk 'Abd al-Azīz*].

²⁴ Muṣṭafā 'Amlā, *Mu'jam Mā Ṭubī'a Min Kutub al-Sunnah* 1:121.

²⁵ There is no difference of opinion as to the year in which Imām al-Suyūṭī passed away. However, there are two views about the day of demise, the difference being between the 9th or 19th. The preferred opinion is the 19th, as we have cited.

²⁶ To be precise, at the age of 61 years, 10 months, and 18 days.

And surely We shall test you with something of fear and hunger and loss of wealth and lives and fruit. But give glad tidings to the patient—those who say, when calamity comes to them, ‘Indeed we belong to Allah and to Him is our return.’ It is they upon whom there are blessings from their Lord, and mercy, and it is they who are on the right path.

Qur’ān 2:155-157

FOREWARD

All praise is due to Allah in all conditions, and may His blessings and peace be on Our Master Muḥammad ﷺ, who adorned and was adorned with Prophet-hood,¹ and on his Family and Companions until the Day of Judgement.

To proceed: This is a small compilation about what has been narrated regarding the loss of a child. I named it *Faḍl al-Jalad ‘inda Faqd al-Walad* (The virtue of remaining steadfast when losing a child). It contains *aḥādīth*, *āthār*,² selected stories and points of reflection.³

This is the third compilation that I have gathered on this topic. May Allah make it beneficial and may He grant its reward, certainly He is Most Beneficent, All-Giving.

Jalāl al-Dīn al-Suyūṭī

¹ After consulting with several scholars, and after referring to many manuscripts, even beyond what was available to me, and subsequent to much thought and deliberation it seems that this portion of the author’s words is missing some words or has been changed. That which is thought to be closest to the author’s style and which was translated here is:

الذي أضحى به جيد النبوة (حاليا/متحليا/محلي) وهو حال
or الذي تحلى به جيد النبوة وهو حال (اي متحل)

² These are technical terms for different types of tradition. *Aḥādīth* (a plural; the singular is *ḥadīth*) are transmissions of the words, actions, or tacit approval of the Prophet ﷺ. *Āthār* (sing. *athar*) transmit words of a ‘Companion’ of the Prophet ﷺ (a *ṣaḥābī*, plural *ṣaḥābah*—one who saw the Prophet ﷺ while in a state of belief, and who died on that belief) or of a Follower (a *tābī‘ī*—one who saw a Companion similarly).

³ See Ḥājī Khalīfah, *Kashf al-Zunūn* 2:169-170.

And surely We shall test you with something of fear and hunger and loss of wealth and lives and fruit. But give glad tidings to the patient—those who say, when calamity comes to them, ‘Indeed we belong to Allah and to Him is our return.’ It is they upon whom there are blessings from their Lord, and mercy, and it is they who are on the right path.

Qur’ān 2:155-157

FOREWARD

All praise is due to Allah in all conditions, and may His blessings and peace be on Our Master Muḥammad ﷺ, who adorned and was adorned with Prophet-hood,¹ and on his Family and Companions until the Day of Judgement.

To proceed: This is a small compilation about what has been narrated regarding the loss of a child. I named it *Faḍl al-Jalad ‘inda Faqd al-Walad* (The virtue of remaining steadfast when losing a child). It contains *aḥādīth*, *āthār*,² selected stories and points of reflection.³

This is the third compilation that I have gathered on this topic. May Allah make it beneficial and may He grant its reward, certainly He is Most Beneficent, All-Giving.

Jalāl al-Dīn al-Suyūṭī

¹ After consulting with several scholars, and after referring to many manuscripts, even beyond what was available to me, and subsequent to much thought and deliberation it seems that this portion of the author’s words is missing some words or has been changed. That which is thought to be closest to the author’s style and which was translated here is:

الذي أضحي به جيد النبوة (حاليا/متحليا/محلي) وهو حال
or الذي تحلي به جيد النبوة وهو حال (اي متحل)

² These are technical terms for different types of tradition. *Aḥādīth* (a plural; the singular is *ḥadīth*) are transmissions of the words, actions, or tacit approval of the Prophet ﷺ. *Āthār* (sing. *athar*) transmit words of a ‘Companion’ of the Prophet ﷺ (a *ṣaḥābī*, plural *ṣaḥābah*—one who saw the Prophet ﷺ while in a state of belief, and who died on that belief) or of a Follower (a *tābī‘ī*—one who saw a Companion similarly).

³ See Ḥājī Khalifah, *Kashf al-Zunūn* 2:169-170.

MENTION OF QUR'ĀNIC VERSES IN THIS REGARD

Allah Ta'ālā says:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ
وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾
أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

And surely We shall test you with something of fear and hunger and loss of wealth and lives and fruit. But give glad tidings to the patient— those who say, when calamity comes to them, 'Indeed we belong to Allah and to Him is our return.' It is they upon whom there are blessings from their Lord, and mercy, and it is they who are on the right path.¹

¹ Al-Zamakhsharī² has transmitted in *al-Kashshāf* from al-Imām al-Shafī'ī³ that he said:

'Loss of fruit means the demise of children.'

¹ Qur'ān 2:155-157.

(1) al-Zamakhsharī, *Tafsīr al-Kashshāf* 2:104.

² Abū al-Qāsim Maḥmūd ibn 'Umar ibn Muḥammad al-Zamakhsharī (467-538).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 20:151, Ibn Khallikān, *Wafayāt al-A'yān* 5:168.

³ Muḥammad ibn al-Idrīs ibn al-'Abbās ibn 'Uthmān ibn Shāfi'ī ibn al-Sā'ib ibn 'Ubayd (150-204).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 10:5, *Tadhkirat al-Huffāẓ* 1:361, Ibn Khallikān, *Wafayāt al-A'yān* 4:163.

2 Regarding the verse,

وَلْتَبْلُوْنَكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ

Ibn Jarīr,⁴ Ibn al-Mundhir,⁵ and Ibn Abī Ḥātim⁶ in their (separate) commentaries on the Qur'ān, al-Ṭabarānī in *al-Mu'jam al-Kabīr*, and al-Bayhaqī⁷ in *al-Shu'ab al-Imān* all mention the following from Ibn 'Abbās ؓ,⁸

'He said: "Allah informs the believers that the world is a place of tests, and He will certainly test them in it. He ordered them to exercise patience and gave them glad tidings when He said {and give glad tidings to the patient}, and He informed (them) that if a believer subjects himself to the order of Allah, and turns to Him and recites *Istirjā'*⁹ at the time of a calamity, Allah writes for him three good traits: blessings of Allah, His mercy, and achieving the Right Path."

3 The Prophet ﷺ said:

Whoever recites *Istirjā'* at the time of a calamity, Allah helps him

(2) Ibn Jarīr, *Tafsīr al-Ṭabarī* 3:219, Ibn Abī Ḥātim, *Tafsīr al-Qur'ān al-Aẓīm* 1:263, al-Ṭabarānī, *al-Mu'jam al-Kabīr* 13027 (12:255), al-Bayhaqī, *al-Shu'ab al-Imān* 9238, 9240 (12:177).

⁴ Muhammad ibn Jarir ibn Yazid ibn Kathir al-Ṭabarī (224-310). See al-Dhahabī, *Siyar A'lām al-Nubalā'* 14:267.

⁵ Muḥammad ibn Ibrāhīm ibn al-Mundhir al-Naysābūrī (241-318). See al-Dhahabī, *Siyar A'lām al-Nubalā'* 14:490, Ibn Khallikān, *Wafayāt al-A'yān* 4:207.

⁶ 'Abd al-Raḥmān ibn Muḥammad Abī Ḥātim ibn Idrīs ibn al-Mundhir (240-327). See al-Dhahabī, *Siyar A'lām al-Nubalā'* 13:247.

⁷ Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī (384-458). See al-Dhahabī, *Siyar A'lām al-Nubalā'* 18:163, Ibn Khallikān, *Wafayāt al-A'yān* 1:75.

⁸ 'Abdullāh ibn 'Abbās ibn 'Abd al-Muṭṭalib Shaybah ibn Hāshim (d. 32/652). See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:331, Ibn Khallikān, *Wafayāt al-A'yān* 3:62.

⁹ To recite *Istirjā'* means to recite *Innā li-'Llāhi wa innā ilayhi rāji'ūn* (Indeed we belong to Allah and to Him is our return) from the Qur'ānic verse quoted earlier.

back from his calamity, makes his end excellent, and makes for him a pious successor¹⁰ to please him.¹¹

¹⁰ This is general in meaning and could refer to a child or a student or a legacy that the person leaves behind.

¹¹ See al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ* 1:26, *Kanz al-'Ummāl* 6650, Ibn Jarīr, *Tafsīr al-Ṭabarī* 3:223, Ibn Abī Ḥātim, *Tafsīr al-Qur'ān al-Aẓīm* 1:265.

WHAT HAS BEEN MENTIONED REGARDING:
THE DEMISE OF A CHILD
BEING AN EXPIATION FOR SINS

⁴ Imām Mālik¹ in *al-Muwattaʿ*² and al-Bayhaqī in *al-Shuʿab al-Imān* have included the following from Abū Hurayrah رضي الله عنه,²

‘Certainly the Prophet ﷺ said:

A believer is constantly tested with regards to his children and close family until he reaches Allah, and has no sins (left).’³

(4) Mālik, *al-Muwattaʿ* [596:40], al-Bayhaqī, *al-Shuʿab al-Imān* 9323.

¹ Abū ‘Abdillāh Mālik ibn Anas ibn Mālik ibn Abī ‘Āmir ibn ‘Amr (93-179).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 8:48, Ibn Khallikān, *Wafayāt al-Aʿyān* 4:135.

² There is a difference of opinion about the name of Abū Hurayrah. Preference is given to ‘Abd al-Raḥmān ibn Ṣakhr.

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 2:578, Ibn al-Athīr, *Usud al-Ghābah* 6:300, al-‘Asqalānī, *al-Iṣābah* 7:348.

³ Abū Nuʿaym, *al-Hilyah al-Awliyā* 3:265, al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ* 1:32, *Muṣannaf ibn Abī Shaybah* 10811, *Musnad Aḥmad* 7859, 9811, *al-Tirmidhī* 2399, *al-Adab al-Mufrad* 494, *Musnad al-Bazzār* 7998, *Musnad Abī Yaʿlā al-Mawṣilī* 5912, 6012, *Ṣaḥīḥ ibn Hibbān* 2913, al-Ḥākim, *al-Mustadrak ʿalā al-Ṣaḥīḥayn* 1281, al-Bayhaqī, *al-Ādāb* 909, al-Bayhaqī, *Sunan al-Kubrā* 4543 (3:524), *Kanz al-ʿUmmāl* 6846, *al-Mishkāt al-Maṣābīḥ* 1567.

WHAT HAS BEEN MENTIONED REGARDING:
THE DEMISE OF A CHILD
BEING AN EXPIATION FOR SINS

⁴ Imām Mālik¹ in *al-Muwattaʿ*² and al-Bayhaqī in *al-Shuʿab al-Imān* have included the following from Abū Hurayrah رضي الله عنه,²

‘Certainly the Prophet ﷺ said:

A believer is constantly tested with regards to his children and close family until he reaches Allah, and has no sins (left).’³

(4) Mālik, *al-Muwattaʿ* [596:40], al-Bayhaqī, *al-Shuʿab al-Imān* 9323.

¹ Abū ʿAbdillāh Mālik ibn Anas ibn Mālik ibn Abī ʿĀmir ibn ʿAmr (93-179).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 8:48, Ibn Khallikān, *Wafayāt al-Aʿyān* 4:135.

² There is a difference of opinion about the name of Abū Hurayrah. Preference is given to ʿAbd al-Rahmān ibn Ṣakhr.

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 2:578, Ibn al-Athīr, *Usud al-Ghābah* 6:300, al-ʿAsqalānī, *al-Iṣābah* 7:348.

³ Abū Nuʿaym, *al-Hilyah al-Awliyā* 3:265, al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ* 1:32, Muṣannaʿ ibn Abī Shaybah 10811, Musnad Aḥmad 7859, 9811, al-Tirmidhī 2399, al-Adab al-Mufrad 494, Musnad al-Bazzār 7998, Musnad Abī Yaʿlā al-Mawṣilī 5912, 6012, Ṣaḥīḥ ibn Hibbān 2913, al-Ḥākim, *al-Mustadrak ʿalā al-Ṣaḥīḥayn* 1281, al-Bayhaqī, *al-Ādāb* 909, al-Bayhaqī, *Sunan al-Kubrā* 4543 (3:524), Kanz al-ʿUmmāl 6846, al-Mishkāt al-Maṣābiḥ 1567.

WHAT HAS BEEN MENTIONED REGARDING:
THE CHILD BEING A VEIL FROM THE FIRE

⁵ Imam Mālik, Ibn Abī Shaybah,¹ Aḥmad ibn Ḥanbal² in his *Musnad*, Ḥumayd ibn Zanjawīh³ in *Faḍā'il al-A'māl*, al-Bukhārī,⁴ Muslim,⁵ al-Tirmidhī,⁶ al-Nasā'ī⁷ and Ibn Mājah⁸ include the following narration from Ḥaḍrat Abū Hurayrah ؓ,

¹ Abū Bakr 'Abdullāh ibn Muḥammad ibn Abi Shaybah Ibrāhīm ibn 'Uthmān (159-235). See al-Dhahabī, *Siyar A'lām al-Nubalā'* 11:122, *Tadhkirat al-Ḥuffāz* 2:432.

² Abū 'Abdillāh Aḥmad ibn Muḥammad ibn Ḥanbal (164-241).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 11:177, Ibn Khallikān, *Wafayāt al-A'yān* 1:63.

³ Abū Aḥmad Ḥumayd ibn Makhlad ibn Qutaybah Zanjawayh (180-247).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 12:19, *Tadhkirat al-Ḥuffāz* 2:550.

⁴ Abū 'Abdullāh Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn al-Mughīrah ibn Bardizba al-Bukhārī (194-256).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 12:391, Ibn Khallikān, *Wafayāt al-A'yān* 4:188.

(5) Mālik, *al-Muwatta'* [567:38], *Musnad Aḥmad* 10120, *al-Bukhārī*, 6656, *al-Muslim* 2632, *al-Tirmidhī* 1060, *al-Nasā'ī* 1875/2015, *Ibn Mājah* 1603.

⁵ 'Muslim' refers to the collection of ḥadīth termed '*al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar*', by Abū al-Ḥusayn Muslim ibn al-Ḥujjāj ibn Muslim al-Qushayrī al-Naysābūrī (204-261).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 12:557, Ibn Khallikān, *Wafayāt al-A'yān* 5:194.

⁶ Abū 'Isā Muḥammad ibn 'Isā ibn Sūrah ibn Mūsā ibn Ḍaḥḥāk al-Sulamī al-Būghī (209-279).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 13:270, Ibn Khallikān, *Wafayāt al-A'yān* 4:278.

⁷ Abū 'Abd al-Raḥmān Aḥmad ibn Shu'ayb ibn 'Alī ibn Baḥr ibn Sinān ibn Dīnār al-Nasā'ī (215).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 14:125, Ibn Khallikān, *Wafayāt al-A'yān* 1:77.

⁸ Abū 'Abdullāh Muḥammad ibn Yazīd ibn 'Abdullāh ibn Mājah al-Qazwī al-Rabā'ī (209-273).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 13:277, Ibn Khallikān, *Wafayāt al-A'yān* 4:279.

The Prophet ﷺ said:

No Muslim loses three children and the Fire will touch him, except for fulfilling the vow.⁹

6 And the words given by Muslim are,

Whoever loses three children who have not yet reached puberty, the Fire will not touch them except for fulfilling the vow.¹⁰

7 'Ulamā¹¹ mention that 'fulfilling the vow' means the verse of the Qur'an,

وَأَنْ مِّنكُمْ إِلَّا وَارِدُهَا

Al-Nawawī has mentioned:¹² 'And that it refers to each and every one passing the bridge, or *Ṣirāṭ*.'¹³

⁹ See *Musnad al-Bazzār* 7710, *Ṣaḥīḥ ibn Hibbān* 2942, al-Bayhaqī, *al-Sunan al-Kubra* 7134, 13458, 20032, *al-Shu'ab al-Imān* 9286, *Sharḥ al-Sunnah li al-Baghawī* 1541, al-Dimiyātī, *al-Tasallī wa al-Ightibāṭ* 1:31, *Kanz al-Ummāl* 6624, *al-Sunnah li Ibn Abi 'Āsim* 862, al-Bayhaqī, *Ma'rifah al-Sunan wa al-Āthār* 13459 (10:20).

¹⁰ In this way he will be distanced from the Fire, and he will accordingly not be touched by it. He who is not granted amnesty for his misdeeds will not be distanced from the Hellfire. Allah knows best. May Allah save us from it. The Prophet ﷺ mentioned: 'A believer will be continuously tested with regards to his child and close family members until he meets Allah' [See Ibn 'Abd al-Barr, *al-Tamhīd*, 6:346]. In this there is consolation for the Muslims relating to them being tested with regards to their children, as in this (affliction) there is a veil from the Fire and salvation from punishment [See Abū al-Walīd al-Bājī, *al-Muntaqī Sharḥ al-Muwatta'* 2:27].

¹¹ Linguistically, 'Ulamā' refers to, 'The scholars who are well acquainted with the Islamic sciences,' [J. Milton Cowan, *Hans Wehr*, pg.637]. In this context it is in reference to the *Muḥaddithin* and Jurists.

(7) 'There is not one of you but will pass over it (Hell),' *Qur'ān* 19:71.

¹² *Ṣaḥīḥ Muslim bi Sharḥ al-Nawawī* 5753 (8:432).

¹³ Linguistically, 'Ṣirāṭ' refers to, 'a way, path, road', [J. Milton Cowan, *Hans Wehr*, pg.511]. In this context it refers to the bridge every being will have to cross, in order to enter paradise. '...and the majority of the 'Ulamā' say that the oath which is implied is hidden, (By Allah) there is not one of you but will pass over it (Hell)' [See Abū al-Walīd al-Bājī, *al-Muntaqī Sharḥ al-Muwatta'*, 2:28].

8 Other narrations mention similar boons for losing even one child. Al-Tabarānī includes a narration from Ibn Mas'ūd رضي الله عنه,¹⁴

The Prophet ﷺ said:

Whoever loses one child, his reward is nothing but *Jannah*,^{15 16}

9 Ibn Abi Shaybah and Muslim include a narration from Abū Hurayrah رضي الله عنه who says:

'A woman came with her child to the Prophet ﷺ and she said: "O Messenger of Allah, make *du'ā'*"¹⁷ for him, for I have already buried three children."¹⁸ He said:

Three children?

She said: "Yes." He said:

You have built a great barrier from the fire."¹⁹

(8) Al-Tabarānī, *al-Mu'jam al-Kabīr* 10034 (10:86).

¹⁴ 'Abdullah ibn Mas'ūd ibn Ghāfil ibn Ḥabīb ibn Shamkh ibn Fār ibn Makhzūm ibn Ṣūhailah.

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 1:461.

¹⁵ Linguistically, 'Jannah' refers to, 'paradise', [J. Milton Cowan, *Hans Wehr*, pg.138]. An abode for those who believe in Allah and carry out righteous actions [Qur'ān 2:25].

¹⁶ Al-Haythamī, *Majma' al-Zawā'id* 3998, *Kanz al-Ummāl* 6615.

¹⁷ Linguistically *Du'ā'* (plural. *ad'iya'*), which is, 'an invocation of God, a supplication, a prayer' [J. Milton Cowan, *Hans Wehr*, pg.283].

¹⁸ There are amenities and hotlines available for those in dire crisis (suicidal, emotional distress), a Centre for those to reach out. Many a times 24-hour, toll free. "If one cannot shake these feelings, it is vital to seek the help of a professional counselor," (Clara Hinton, *Child Loss - The Heartbreak and the Hope*, 30). Throughout the narrations, one will comprehend how the Prophet ﷺ was this 'hub' for his beloved Companions. There was in position an incredible support system. After the demise of the Prophet ﷺ, those who experienced such grief would request the narrations of the Prophet ﷺ via his Companions. How very fortunate we are for these discourses, which help transport us through the dark tunnel of hopelessness.

¹⁹ See *al-Nasā'i* 1877, *Musnad Ahmad* 9437, *Musnad Abi Ya'la al-Mawṣili* 6091,

The Prophet ﷺ said:

No Muslim loses three children and the Fire will touch him, except for fulfilling the vow.⁹

6 And the words given by Muslim are,

Whoever loses three children who have not yet reached puberty, the Fire will not touch them except for fulfilling the vow.¹⁰

7 ʿUlamā¹¹ mention that 'fulfilling the vow' means the verse of the Qurʾān,

وَأَنْ مِّنكُمْ إِلَّا وَارِدُهَا

Al-Nawawī has mentioned:¹² 'And that it refers to each and every one passing the bridge, or *Ṣirāṭ*.¹³

⁹ See *Musnad al-Bazzār* 7710, *Ṣaḥīḥ ibn Ḥibbān* 2942, al-Bayhaqī, *al-Sunan al-Kubrā* 7134, 13458, 20032, al-Shuʿab al-Imān 9286, *Sharḥ al-Sunnah li al-Baghawī* 1541, al-Dimyātī, *al-Tasallī wa al-Iḡtibāṭ* 1:31, *Kanz al-ʿUmmāl* 6624, *al-Sunnah li Ibn Abi ʿĀsim* 862, al-Bayhaqī, *Maʿrifah al-Sunan wa al-Āthār* 13459 (10:20).

¹⁰ In this way he will be distanced from the Fire, and he will accordingly not be touched by it. He who is not granted amnesty for his misdeeds will not be distanced from the Hellfire. Allah knows best. May Allah save us from it. The Prophet ﷺ mentioned: 'A believer will be continuously tested with regards to his child and close family members until he meets Allah' [See Ibn ʿAbd al-Barr, *al-Tamhīd*, 6:346]. In this there is consolation for the Muslims relating to them being tested with regards to their children, as in this (affliction) there is a veil from the Fire and salvation from punishment [See Abū al-Walīd al-Bājī, *al-Muntaqī Sharḥ al-Muwatṭaʾ* 2:27].

¹¹ Linguistically, 'Ulamā' refers to, 'The scholars who are well acquainted with the Islamic sciences,' [J. Milton Cowan, *Hans Wehr*, pg.637]. In this context it is in reference to the *Muḥaddithīn* and Jurists.

(7) 'There is not one of you but will pass over it (Hell),' *Qurʾān* 19:71.

¹² *Ṣaḥīḥ Muslim bi Sharḥ al-Nawawī* 5753 (8:432).

¹³ Linguistically, 'Ṣirāṭ' refers to, 'a way, path, road,' [J. Milton Cowan, *Hans Wehr*, pg.511]. In this context it refers to the bridge every being will have to cross, in order to enter paradise. '...and the majority of the 'Ulamā' say that the oath which is implied is hidden, (By Allah) there is not one of you but will pass over it (Hell)' [See Abū al-Walīd al-Bājī, *al-Muntaqī Sharḥ al-Muwatṭaʾ*, 2:28].

8 Other narrations mention similar boons for losing even one child. Al-Ṭabarānī includes a narration from Ibn Masʿūd ؓ,¹⁴

'The Prophet ﷺ said:

Whoever loses one child, his reward is nothing but *Jannah*.^{15 16}

9 Ibn Abī Shaybah and Muslim include a narration from Abū Hurayrah ؓ who says:

'A woman came with her child to the Prophet ﷺ and she said: "O Messenger of Allah, make *duʿā*¹⁷ for him, for I have already buried three children."¹⁸ He said:

Three children?

She said: "Yes." He said:

You have built a great barrier from the fire.¹⁹

(8) Al-Ṭabarānī, *al-Muʿjam al-Kabīr* 10034 (10:86).

¹⁴ ʿAbdullāh ibn Masʿūd ibn Ghāfil ibn Ḥabīb ibn Shamkh ibn Fār ibn Makhzūm ibn Ṣāhilah.

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 1:461.

¹⁵ Linguistically, 'Jannah' refers to, 'paradise', [J. Milton Cowan, *Hans Wehr*, pg.138]. An abode for those who believe in Allah and carry out righteous actions [Qurʾān 2:25].

¹⁶ Al-Haythamī, *Majmaʿ al-Zawāʿid* 3998, *Kanz al-ʿUmmāl* 6615.

¹⁷ Linguistically *Duʿā* (plural. *adʿiyāʾ*), which is, 'an invocation of God, a supplication, a prayer' [J. Milton Cowan, *Hans Wehr*, pg.283].

¹⁸ There are amenities and hotlines available for those in dire crisis (suicidal, emotional distress), a Centre for those to reach out. Many a times 24-hour, toll free. "If one cannot shake these feelings, it is vital to seek the help of a professional counselor," (Clara Hinton, *Child Loss – The Heartbreak and the Hope*, 30). Throughout the narrations, one will comprehend how the Prophet ﷺ was this 'hub' for his beloved Companions. There was in position an incredible support system. After the demise of the Prophet ﷺ, those who experienced such grief would request the narrations of the Prophet ﷺ via his Companions. How very fortunate we are for these discourses, which help transport us through the dark tunnel of hopelessness.

¹⁹ See *al-Nasāʾī* 1877, *Musnad Aḥmad* 9437, *Musnad Abī Yaʿlā al-Mawṣilī* 6091,

¹⁰ Abū Nu'aym²⁰ in his *Awālī al-Waḥshiyyāt* includes the following from Abū Hurayrah ؓ who says:

'While the Prophet ﷺ was sitting, a woman came with her son and said: "O Messenger of Allah, make *du'ā* that Allah grant me benefit through this son of mine as I was bereaved of two before him." He made *du'ā* for the child. When she left, he said:

No servant (of Allah) loses three children who have not yet attained puberty except that with the limbs of his children Allah will conceal every limb of his from the Fire.²¹

¹¹ Ibn Abī Shaybah, Aḥmad, al-Ṭabarānī, and Ibn Qānī²² include the following from al-Ḥārith ibn Aqyash²³ who says:

'I heard the Prophet ﷺ say:

No Muslim loses four children who have not yet attained puberty except that Allah will enter him into *Jannah* by virtue of His mercy on them.

They (his Companions) said: "O Messenger of Allah, or three?" He said:

Or three.

al-Bayhaqī, *al-Sunan al-Kubrā* 7141, *al-Shu'ab al-Imān* 9290, al-Bukhārī, *al-Adab al-Mufrad* 144, al-Bayhaqī, *al-Ādāb* 922, al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ* 1:35, *Kanz al-Ummāl* 6589.

²⁰ Abū Nu'aym Aḥmad ibn 'Abdillāh ibn Aḥmad ibn Ishāq ibn Mūsā ibn Wā'il al-Iṣbahānī (336-430).

See al-Dhahabī, *Siyar A'lām al-Nubalā* 17:453; Ibn Khallikān, *Wafayāt al-A'yān* 1:91.

²¹ *Al-Thānī min al-Waḥshiyyāt* 1:58.

(11) *Muṣannaf ibn Abī Shaybah* 11879, *Musnad Aḥmad* 17859, 22665, al-Ṭabarānī, *al-Mu'jam al-Kabīr* 3361 (3:301), Ibn Qānī, *Mu'jam al-Ṣaḥābah* 1:184.

²² Abū al-Ḥusayn 'Abd al-Bāqī ibn Qānī ibn Marzūq ibn Wāthiq (266-351). See al-Dhahabī, *Siyar A'lām al-Nubalā* 15:526.

²³ Al-Ḥārith ibn Aqyash/Aqyas.

See Ibn al-Athīr, *Usud al-Ghābah* 1:447, al-Mizzī, *Tahdhīb al-Kamāl* 5:213.

They said: "O Messenger of Allah, or two?"²⁴ He said:

Or two.²⁵

¹² Al-Dimyāṭī has included the following in *Kitāb al-Tasallī wa al-Ightibāṭ* from al-Ḥashās ibn Bakr²⁶ —a *Ṣaḥābī*— from the Prophet ﷺ, who said:

Whoever meets Allah with five things will be saved from the Fire and will be entered into *Jannah*: *Subḥāna 'Llāh*, *Alḥamdu li-'Llāh*, *Lā ilāha illa 'Llāh*, *Allāhu akbar*, and (losing) a child (for whose loss) reward was hoped.²⁷

¹³ Aḥmād, 'Abd ibn Ḥumayd in his *Tafsīr*, Ibn Mandah and Abū Nu'aym, both in *Ma'rifah al-Ṣaḥābah*, and Ibn Qānī in his *Mu'jam* have all included the following from Ḥassān ibn Kurayb,²⁸

'A boy passed away in Homs. His father was greatly grieved at his loss. Ḥawshab, the *Ṣaḥābī* of the Prophet ﷺ, said to him:

"Should I not inform you of what I heard the Prophet ﷺ saying regarding (a boy) similar to your son here? A *Ṣaḥābī* had a son that was almost mature, who used to come with his father to the Prophet ﷺ. The Prophet ﷺ said:

I don't see so and so.

²⁴ The reward for a parent losing two children will hold equal to the parent who has lost three [See *Tuhfah al-Aḥwadhī* 4:144].

²⁵ Al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ* 1:83, Ibn Mākūlā, *al-Ikmāl* 3:148, al-Ḥakīm, *al-Mustadrak 'alā al-Ṣaḥīḥayn* 239, *Kanz al-Ummāl* 6581.

²⁶ Al-Ḥashās ibn Bakr,

See Ibn al-Athīr, *Usud al-Ghābah* 2:12.

²⁷ See *Kanz al-Ummāl* 43667.

(13) *Musnad Aḥmad* 15843 (25:167), Abū Nu'aym, *Ma'rifah al-Ṣaḥābah* 2:880.

²⁸ Ḥassān ibn Kurayb al-Himyari al-Ra'ini.

See al-Mizzī, *Tahdhīb al-Kamāl* 6:40.

They (the Companions with them) said: "O Messenger of Allah, his son passed away, and he is extremely grieved." The Prophet ﷺ said to him when he saw him:

Would you prefer that your son be with you, as courageous as any child; would you prefer that your son attains old age in the best of forms; or that it be said to you, Enter *Jannah* as a reward for what We took from you?"²⁹

- 14 Aḥmad includes the following from Ḥawshab al-Fahrī³⁰ from the Prophet ﷺ, who said:

Whoever loses a child and is patient and hopes for reward, it will be said to him, Enter *Jannah* by virtue of what was taken from you.³¹

- 15 Ibn Abī Shaybah, Aḥmad, al-Bukhārī in *al-Adab*, and al-Ṭabarānī all include the following from Umm Sulaym ؓ³² who says:

I heard the Prophet ﷺ saying:

No two Muslims lose three children who have not yet attained puberty except that Allah enters them into *Jannah* by virtue of His mercy on them.

I said: "Or two?"

²⁹ See al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ* 1:87, *Kanz al-ʿUmmāl* 42960, (14) *Musnad Aḥmad* 25:168—it is worded similar at the end of the narration. See footnote six under this narration.

³⁰ Ḥawshab al-Fahrī.

See Ibn al-Athīr, *Usud al-Ghābah* 2:88.

³¹ See al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ* 1:88.

(15) *Muṣannaf ibn Abī Shaybah* 11882, *Musnad Aḥmad* 27429, al-Ṭabarānī, *al-Muʿjam al-Kabīr* 305 (25:126).

³² Umm Sulaym bint Miḥān ibn Khālid al-Ghumayṣā' (d. 30/650).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 2:304.

He said: 'Or two.'³³

- 16 Al-Ṭabarānī includes the following from Umm Mubashshir ؓ³⁴:

'Indeed, the Prophet ﷺ said to her:

O Umm Mubashshir, whoever sends forth three children, Allah enters him into *Jannah* by Allah's grace.

So she said: "Or two?" He said:

Or two.'³⁵

- 17 Abū Qurrah al-Zabīdī³⁶ has included in his *Sunan* the following from Umm Mubashshir ؓ, an *Anṣārī* woman,

'Certainly the Prophet ﷺ said to her while she was making (a dish of) *his*.'³⁷

Whoever loses three children as is patient and hopes for reward, Allah enters him into *Jannah*.

She said: "Or two, O Messenger of Allah?" He said:

Or two, O Umm Mubashshir.'³⁸

³³ See al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ* 1:94.

(16) al-Ṭabarānī, *al-Muʿjam al-Kabīr* 270 (25:103).

³⁴ Umm Mubashshir.

See Ibn al-Athīr, *Usud al-Ghābah* 7:376,377.

³⁵ See al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ* 1:96, al-Haythamī, *Majma' al-Zawā'id* 3990, *Kanz al-ʿUmmāl* 6625.

³⁶ Abū Qurrah Mūsā ibn Ṭāriq al-Zabīdī (d. 94/712).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 9:346.

³⁷ A dish made with dates, cheese and *Ghī* (butter).

³⁸ See al-Ṭabarānī, *al-Muʿjam al-Kabīr* 270 (25:103), al-Haythamī, *Majma' al-Zawā'id* 3990, al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ* 1:96, al-Aṣbahānī, *al-Targhib wa al-Tarhib* 2293.

18 Al-Bazzār,³⁹ and al-Ḥākim (who judges it to be 'sound'), include the following from 'Abdullāh ibn Buraydah ؓ,⁴⁰ from his father who says:

'I was with the Prophet ﷺ when news reached him that an *Anṣārī* woman had lost her child over which she was greatly grieved. The Prophet ﷺ stood up with his *Ṣaḥābah*. When he entered, he said:

News has reached me that you are greatly grieved.

So she said: "Why should I not be greatly grieved when I am a *raqūb*?⁴¹ None of my children remains alive." So he said:

Truly, a *raqūb* is a woman whose children remain alive. No Muslim woman loses three children, and hopes for reward for them, except *Jannah* is entailed for her.

Then 'Amr said: "Or two?" He said:

Or two.⁴²

19 Aḥmad, and al-Bayhaqī in *al-Shu'ab*, have included the following from Jābir ؓ⁴³ who says:

'I heard the Prophet ﷺ saying:

³⁹ Abū Bakr Aḥmad ibn 'Amr ibn 'Abd al-Khālīq al-Baṣrī al-Bazzār (210-292). See al-Dhahabī, *Siyar A'lām al-Nubalā'* 13:554, *Tadhkirat al-Ḥuffāz* 6:653.

(18) *Musnad al-Bazzār* 4401, al-Ḥākim, *al-Mustadrak 'alā al-Ṣaḥīḥayn* 1416 (1:540).

⁴⁰ 'Abdullāh ibn Buraydah (d. 115/733).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 5:50.

⁴¹ This was a derogatory term used to refer to a woman whose children did not remain alive.

⁴² See al-Bayhaqī, *al-Shu'ab al-Imān* 9301, al-Haythamī, *Majma' al-Zawā'id* 3986, *Kanz al-Ummāl* 8675.

(19) *Musnad Aḥmad* 14285, al-Bayhaqī, *al-Shu'ab al-Imān* 9289.

⁴³ Jābir ibn 'Abdillāh ibn 'Amr (d. 78/697).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:189, Ibn al-Athīr, *Usud al-Ghābah* 1:362, al-ʿAsqalānī, *al-Iṣābah* 1:546.

Whoever loses three children and hopes for reward for them has entered *Jannah*.

We said: "O Messenger of Allah, or two?" He said:

Or two.⁴⁴

20 Ibn Abī al-Dunyā⁴⁵ includes the following in *Kitāb al-ʿAzā* from Anas ؓ,⁴⁶ who says:

'The Prophet ﷺ said:

Whoever hopes for reward for three of his own children⁴⁷ has entered *Jannah*.

A woman said: "Or two?" He said:

Or two.⁴⁸

21 Al-Ṭabarānī includes the following from Jābir ibn Samurah ؓ⁴⁹ who says:

'The Prophet ﷺ said:

Whoever buries three children and is patient over (losing) them and hopes for reward, *Jannah* is entailed for him.

⁴⁴ See, al-Bukhārī, *al-Adab al-Mufrad* 146, *Ṣaḥīḥ ibn Ḥibbān* 2946, *Kanz al-Ummāl* 6613, al-Bayhaqī, *al-Ādāb* 923.

⁴⁵ 'Abdullāh ibn Muḥammad ibn 'Ubayd ibn Sufyān ibn Qays al-Qurayshī (b. 280/893). See al-Dhahabī, *Siyar A'lām al-Nubalā'* 13:397, *Tadhkirat al-Ḥuffāz* 2:677.

⁴⁶ Anas ibn Mālik ibn al-Naḍr (d. 93/711).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:395, Ibn al-Athīr, *Usud al-Ghābah* 1:177, al-ʿAsqalānī, *al-Iṣābah* 1:275.

⁴⁷ 'Own children' translates *sub*; i.e., not adopted children.

⁴⁸ See al-Nasā'ī 2011, *Ṣaḥīḥ ibn Ḥibbān* 2943, *Kanz al-Ummāl* 6570.

(21) Al-Ṭabarānī, *al-Mu'jam al-Awsaṭ* 2489 (3:63).

⁴⁹ Jābir ibn Samurah ibn Junādah ibn Jundub (d. 76/695).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:186, Ibn al-Athīr, *Usud al-Ghābah* 1:357, al-ʿAsqalānī, *al-Iṣābah* 1:542.

18 Al-Bazzār,³⁹ and al-Ḥākim (who judges it to be 'sound'), include the following from 'Abdullāh ibn Buraydah ؓ,⁴⁰ from his father who says:

'I was with the Prophet ﷺ when news reached him that an *Anṣārī* woman had lost her child over which she was greatly grieved. The Prophet ﷺ stood up with his *Ṣaḥābah*. When he entered, he said:

News has reached me that you are greatly grieved.

So she said: "Why should I not be greatly grieved when I am a *raqūb*?⁴¹ None of my children remains alive." So he said:

Truly, a *raqūb* is a woman whose children remain alive. No Muslim woman loses three children, and hopes for reward for them, except *Jannah* is entailed for her.

Then 'Amr said: "Or two?" He said:

Or two.⁴²

19 Aḥmad, and al-Bayhaqī in *al-Shu'ab*, have included the following from Jābir ؓ⁴³ who says:

'I heard the Prophet ﷺ saying:

³⁹ Abū Bakr Aḥmad ibn 'Amr ibn 'Abd al-Khāliq al-Baṣrī al-Bazzār (210-292). See al-Dhahabī, *Siyar A'lām al-Nubalā'* 13:554, *Tadhkirat al-Ḥuffāz* 6:653.

(18) *Musnad al-Bazzār* 4401, al-Ḥākim, *al-Mustadrak 'alā al-Ṣaḥīḥayn* 1416 (1:540).

⁴⁰ 'Abdullāh ibn Buraydah (d. 115/733).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 5:50.

⁴¹ This was a derogatory term used to refer to a woman whose children did not remain alive.

⁴² See al-Bayhaqī, *al-Shu'ab al-Imān* 9301, al-Haythamī, *Majma' al-Zawā'id* 3986, *Kanz al-Ummāl* 8675.

(19) *Musnad Aḥmad* 14285, al-Bayhaqī, *al-Shu'ab al-Imān* 9289.

⁴³ Jābir ibn 'Abdillāh ibn 'Amr (d. 78/697).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:189, Ibn al-Athīr, *Usud al-Ghābah* 1:362, al-ʿAsqalānī, *al-Iṣābah* 1:546.

Whoever loses three children and hopes for reward for them has entered *Jannah*.

We said: "O Messenger of Allah, or two?" He said:

Or two.⁴⁴

20 Ibn Abī al-Dunyā⁴⁵ includes the following in *Kitāb al-ʿAzā* from Anas ؓ,⁴⁶ who says:

'The Prophet ﷺ said:

Whoever hopes for reward for three of his own children⁴⁷ has entered *Jannah*.

A woman said: "Or two?" He said:

Or two.⁴⁸

21 Al-Ṭabarānī includes the following from Jābir ibn Samurah ؓ⁴⁹ who says:

'The Prophet ﷺ said:

Whoever buries three children and is patient over (losing) them and hopes for reward, *Jannah* is entailed for him.

⁴⁴ See, al-Bukhārī, *al-Adab al-Mufrad* 146, *Ṣaḥīḥ ibn Ḥibbān* 2946, *Kanz al-Ummāl* 6613, al-Bayhaqī, *al-Ādāb* 923.

⁴⁵ 'Abdullāh ibn Muḥammad ibn 'Ubayd ibn Sufyān ibn Qays al-Qurayshī (b. 280/893). See al-Dhahabī, *Siyar A'lām al-Nubalā'* 13:397, *Tadhkirat al-Ḥuffāz* 2:677.

⁴⁶ Anas ibn Mālik ibn al-Naḍr (d. 93/711).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:395, Ibn al-Athīr, *Usud al-Ghābah* 1:177, al-ʿAsqalānī, *al-Iṣābah* 1:275.

⁴⁷ 'Own children' translates *sulb*; i.e., not adopted children.

⁴⁸ See al-Nasā'ī 2011, *Ṣaḥīḥ ibn Ḥibbān* 2943, *Kanz al-Ummāl* 6570.

(21) Al-Ṭabarānī, *al-Mu'jam al-Awsaṭ* 2489 (3:63).

⁴⁹ Jābir ibn Samurah ibn Junādah ibn Jundub (d. 76/695).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:186, Ibn al-Athīr, *Usud al-Ghābah* 1:357, al-ʿAsqalānī, *al-Iṣābah* 1:542.

Umm Ayman said: "Or two?" He said:

Or one. He then remained silent and then said: And one.⁵⁰

22 Al-Ṭabarānī includes a narration from Ibn Mas'ūd ؓ who says:

The Prophet ﷺ said:

Whoever loses one child, their reward is nothing but *Jannah*.⁵¹

23 Ibn Abī Shaybah includes the following from Abū Umāmah ؓ⁵² who says:

The Prophet ﷺ said:

There are no two believers who lose three children who have not yet attained puberty, except Allah will enter them into *Jannah* by the grace of His mercy upon them.⁵³

⁵⁰ al-Haythamī, *Majma' al-Zawā'id* 3995.

(22) Al-Ṭabarānī, *al-Mu'jam al-Awsaṭ* 5753 (6:46), *al-Mu'jam al-Kabīr* 10034 (10:105).

⁵¹ See *Kanz al-'Ummāl* 6615.

(23) Muṣannaf ibn Abī Shaybah, 11881.

⁵² Abū Umāmah Ṣudayy ibn 'Ajlān ibn Wahb al-Bāhilī (d. 81/700).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:359, Ibn al-Athīr, *Usud al-Ghābah* 3:14, al-Āsqalānī, *al-Iṣābah* 3:339.

⁵³ al-'Aynī, *Umdah al-Qārī* (8:28).

WHAT HAS BEEN MENTIONED REGARDING:
INTERCESSION¹ FOR THE PARENTS
BY THE CHILDREN

24 Abū Nu'aym in his *al-Ḥilyah*² includes a narration from Ḥaḍrat Abū Umāmah ؓ,

"The Prophet ﷺ said:

Muslim children, on the day of *Qiyāmah*³ will be under the 'Arsh (throne) of Allah, interceding, and their intercession will be accepted."⁴

¹ Intercession is in essence becoming a means for someone else to gain benefit or to be saved from harm. Intercession in Islam is normally divided into two categories and will occur on the Day of Judgement: One is the exclusive intercession that Allah will bless Our Prophet ﷺ with on the Day of Judgement which is explained in different narrations [See *al-Bukhārī* 4435, *Muslim*, 501 etc.]. The second is a general intercession that Allah will allow for the Messengers, pious, the martyrs and others for the sinning believers who will be doomed to *Jahannam*. The intercession of children for their parents will be classified under this second category.

(24) Abū Nu'aym, *Tārīkh Aṣḥabān* 1:439.

² This is one of his amazing books, *al-Ḥilyah al-Awliyā'*. It is reported, 'Students of *ḥadīth* would gather around him. Each day, one from amongst them would read what he wished until close to *Zuḥr* prayer. At times, when he rose to depart toward his house, a portion would be read to him along the road' (al-Dhahabī, *Siyar A'lām al-Nubalā'* 17:459). When the book was compiled, it was taken to *Nīshāpūr* and sold for 400 *dīnārs* (al-Dhahabī, *Siyar A'lām al-Nubalā'* 17:459).

³ Referring to the day of resurrection, the day of final judgement, [J. Milton Cowan, *Hans Wehr*, 800].

⁴ See al-Wāḍ'i, *al-Shifā'ah* 159, Ibn Asākir, *Tārīkh Dimashq* 2191 (18:193).

Umm Ayman said: "Or two?" He said:

Or one. He then remained silent and then said: And one.⁵⁰

22 Al-Ṭabarānī includes a narration from Ibn Mas'ūd ؓ who says:

The Prophet ﷺ said:

Whoever loses one child, their reward is nothing but *Jannah*.⁵¹

23 Ibn Abī Shaybah includes the following from Abū Umāmah ؓ who says:

The Prophet ﷺ said:

There are no two believers who lose three children who have not yet attained puberty, except Allah will enter them into *Jannah* by the grace of His mercy upon them.⁵³

⁵⁰ al-Haythamī, *Majma' al-Zawā'id* 3995.

(22) Al-Ṭabarānī, *al-Mu'jam al-Awsaṭ* 5753 (6:46), *al-Mu'jam al-Kabīr* 10034 (10:105).

⁵¹ See Kanz al-'Ummāl 6615.

(23) Muṣannaḥ ibn Abī Shaybah, 11881.

⁵² Abū 'Umāmah Ṣudayy ibn 'Ajlān ibn Wahb al-Bāhilī (d. 81/700).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:359, Ibn al-Athīr, *Usud al-Ghābah* 3:14, al-'Āṣqalānī, *al-Iṣābah* 3:339.

⁵³ al-'Aynī, *Umdah al-Qārī* (8:28).

WHAT HAS BEEN MENTIONED REGARDING:
INTERCESSION¹ FOR THE PARENTS
BY THE CHILDREN

24 Abū Nu'aym in his *al-Ḥilyah*² includes a narration from Ḥaḍrat Abū Umāmah ؓ,

"The Prophet ﷺ said:

Muslim children, on the day of *Qiyāmah*³ will be under the 'Arsh (throne) of Allah, interceding, and their intercession will be accepted.'⁴

¹ Intercession is in essence becoming a means for someone else to gain benefit or to be saved from harm. Intercession in Islam is normally divided into two categories and will occur on the Day of Judgement: One is the exclusive intercession that Allah will bless Our Prophet ﷺ with on the Day of Judgement which is explained in different narrations [See *al-Bukhārī* 4435, *Muslim*, 501 etc.]. The second is a general intercession that Allah will allow for the Messengers, pious, the martyrs and others for the sinning believers who will be doomed to *Jahannam*. The intercession of children for their parents will be classified under this second category.

(24) Abū Nu'aym, *Tārikh Aṣṣahān* 1:439.

² This is one of his amazing books, *al-Ḥilyah al-Awliyā'*. It is reported, 'Students of ḥadīth would gather around him. Each day, one from amongst them would read what he wished until close to *Zuḥr* prayer. At times, when he rose to depart toward his house, a portion would be read to him along the road' (al-Dhahabī, *Siyar A'lām al-Nubalā'* 17:459). When the book was compiled, it was taken to *Nishāpūr* and sold for 400 dīnārs (al-Dhahabī, *Siyar A'lām al-Nubalā'* 17:459).

³ Referring to the day of resurrection, the day of final judgement, [J. Milton Cowan, *Hans Wehr*, 800].

⁴ See al-Wāḍ'i, *al-Shifā'ah* 159, Ibn Asākir, *Tārikh Dimashq* 2191 (18:193).

25 Humayd ibn Zanjawih, Muslim, and Abū Nu'aym relate from Abū Hassān⁵ who said:

'I said to Abū Hurayrah ؓ: "Two of my sons have passed away, so relate a ḥadīth⁶ that you heard from the Prophet ﷺ which will bring joy to our hearts regarding those we lost." He [the Prophet ﷺ] said:

Your small ones are the *Da'āmīs* of *Jannah*. The little one will meet his parents: he will grab hold of the flap of your clothes as I am grabbing hold of the flap of your clothes, and he won't let go until he gets himself and his parents entered into *Jannah*.⁷

26 The narration of Abū Nu'aym has these words,

He won't separate from them until he enters them into *Jannah*.⁸

Da'mūs [plural: *Da'āmīs*] refers to a small aquatic animal, but it also holds the meaning of one who is allowed free entry. The ḥadīth means that they (the children) are freely roaming *Jannah*, allowed entry into all homes, and not stopped from any place, just as in this world they are

(25) *Al-Muslim* 2635.

⁵ Abū Hassān al-A'raj.

See al-ʿAsqalānī, *Tahdhīb al-Tahdhīb* 287 (12:72).

⁶ The Arabic word *ḥadīth* has the primary connotation of 'new', being used as the antonym of *qadīm*, 'old'. Lexically it denotes communication, story, conversation: religious or secular, historical or recent [J. Milton Cowan, *Hans Wehr*, 161]. According to *Muḥaddithūn* it stands for, 'what was transmitted on the authority of the Prophet, his deeds, saying, tacit approval.' [See M. Azami, *Studies in Ḥadīth Methodology and Literature* 1-3].

⁷ See *Musnad Ahmad* 10331, 10620, al-Bayhaqī, *Sunan al-Kubrā* 7142, 7143, *Sharḥ al-Sunnah li al-Baghawī* 1544, *al-Qaḍā wa al-Qadar* 633, al-Dimyāṭī, *al-Tasallī wa al-Iḡtibāt* 1:34, *Musnad al-Bazzār* 9548, *al-Mishkāt al-Maṣābīḥ* 1752.

⁸ The child will hold on to his [parents] clothes or [it is said] his hands. He will not cease until Allah enters his parents into *Jannah*. This provides testimony to the Muslim children dwelling in *Jannah*. Similarly, the parents will dwell in *Jannah* if they hope for reward (on losing the children).

See Mullā 'Alī Qārī, *al-Mirqāt* 5:502.

not barred from entering those places where veiled women are.⁹

27 Sa'īd ibn Manṣūr¹⁰ records in his *Sunan* from Anas ؓ,

'A person who lost his son was consoled by the Prophet ﷺ with the words:

Will it not please you that he will be at your side on the Day of *Qiyāmah*, when it will be said to him, "Enter *Jannah*," and he will say, "O My Lord, and my parents?" And he will continue to intercede on behalf of his parents until Allah accepts his intercession on behalf of his parents, and enters them all into *Jannah*.'

28 Ibn Abī al-Dunyā in his book *al-ʿAzā* and al-Bayhaqī in *al-Shu'ab al-ʾImān* both include the following from Anas ؓ,

'A son of 'Uthmān ibn Maẓ'ūn ؓ¹¹ passed away causing him extreme grief. The Prophet ﷺ said to him:

Certainly *Jannah* has eight doors and *Jahannam*¹² has seven doors. Will it not please you that you will come to no door thereof except that you will find your son at your side holding on to your waist, interceding for you to your *Rabb*?¹³

He said: "Yes." The Muslims (*Ṣaḥābah*) said: "O Messenger of Allah, will we also receive a reward similar to 'Uthmān's ؓ for the children we send

⁹ See footnotes of al-Baghawī, *Sharḥ al-Sunnah* 1544 and footnotes of al-Suyūṭī, *al-Dībāj al-Ṣaḥīḥ Muslim* 549.

¹⁰ Abū 'Uthmān Sa'īd ibn Mansūr ibn Shu'bah al-Marwazī.

See al-Dhahabī, *Tadhkirat al-Huffāz* 1:202.

¹¹ 'Uthmān ibn Maẓ'ūn ibn Ḥabīb ibn Wahb ibn Ḥuthāfah ibn Jumah ibn 'Amr (d. 3/624). See al-Dhahabī, *Siyar A'lam al-Nubalā'* 1:153, Ibn al-Athīr, *Usud al-Ghābah* 3:548, al-ʿAsqalānī, *al-Iṣābah* 4:381.

¹² Linguistically, '*Jahannam*' refers to 'Hell', [J. Milton Cowan, *Hans Wehr*, pg.144]. An abode for those who disbelieve in Allah.

¹³ Linguistically, '*Rabb*' refers to 'Lord', [J. Milton Cowan, *Hans Wehr*, pg.320].

forth?" The Prophet ﷺ said:

Yes, for those amongst you who are patient and who hope for reward (from Allah).¹⁴

29 Al-Bayhaqī also includes in *al-Shu'ab* the following narration from Abū Hurayrah ؓ,

"The Prophet ﷺ said:

There are no two Muslims who lose three children who have not attained puberty except Allah will enter them into *Jannah*, and their parents by the grace of His mercy. They will be at one of the doors of *Jannah* and it will be said to them: "Enter *Jannah*." They will say: "Not until our parents come." So it will be said to them: "Enter *Jannah*, you and your parents, by the grace of Allah's mercy."¹⁵

30 Ibn Sa'd,¹⁶ al-Ṭabarānī and Ibn Sakan¹⁷ include the following narration from Muḥammad ibn Sīrīn,¹⁸ who says:

Ḥabībah ؓ¹⁹ told him that she was in the home of the Prophet ﷺ. The Prophet ﷺ came and said:

¹⁴ See 'Alā al-Dīn al-Muftī, *Kanz al-'Ummāl* 8673, 8674.

(29) Al-Bayhaqī, *al-Shu'ab al-Imān* 9291, al-Bayhaqī, *Sunan al-Kubrā* 7144.

¹⁵ *Musnad Abī Ya'lā al-Mawṣilī* 6079.

(30) Al-Ṭabarānī, *al-Mu'jam al-Kabīr* 570, (24:224).

¹⁶ Abū 'Abdillāh Muḥammad ibn Sa'd ibn Munī' (168-230).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 10:664, Ibn Khallikān, *Wafayāt al-A'yān* 4:351, al-Mizzī, *Tahdhīb al-Kamāl* 25:255, al-'Asqalānī, *Tahdhīb al-Tahdhīb* 3:571.

¹⁷ Abū 'Alī Sa'id ibn 'Uthmān ibn Sa'id ibn al-Sakan (294-353).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 16:117, *Tadhkirat al-Huffāẓ* 3:937.

¹⁸ Muḥammad ibn Sīrīn (33-110).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 4:606, Ibn Khallikān, *Wafayāt al-A'yān* 4:181.

¹⁹ It either refers to Ḥabībah bint Sahal al-Anṣāriyyah.

See Ibn al-Athīr, *Usud al-Ghābah* 7:58.

or Ḥabībah bint 'Ubaydullāh ibn Jahsh.

No two Muslims lose three children who have not yet reached puberty except they (the children) will be brought on the Day of Judgement whereupon they will be asked to wait at the doors of *Jannah*, and it will be said to them, "Enter *Jannah*," and they will say, "Only if our parents enter."²⁰

Ibn Sīrīn said that he didn't recall whether their being told, "Enter, you and your parents," was on the third or on the fourth request.

Ā'ishah ؓ²¹ [who was present] said to the woman: "Did you hear [the words of the Prophet ﷺ]?" She said: "Yes."

Ḥafīẓ Dimyātī²² says that this Ḥabībah is Ḥabībah bint Sahal ؓ, the wife of 'Ubayy ibn Ka'b.²³ The narration as given in al-Ṭabarānī has her as Ḥabībah bint Abī Ṣufyān. Dimyātī says this is an error. I (Suyūṭī) say: Ibn Sakan's book also says it is Ḥabībah bint Abī Ṣufyān, which is also an error. I judge that it is Ḥabībah bint Umm Ḥabībah ؓ,²⁴ the wife of the Prophet ﷺ.

See Ibn al-Athīr, *Usud al-Ghābah* 7:59.

²⁰ Al-Dimyātī, *al-Tasallī wa al-Ightibā'* 1:92.

²¹ Ā'ishah bint Abī Bakr ibn Abī Quḥāfah 'Uthmān ibn 'Āmir ibn 'Amr ibn Ka'b ibn Sa'd (d. 58/678).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 2:135, Ibn al-Athīr, *Usud al-Ghābah* 7:178, al-'Asqalānī, *al-Iṣābah* 8:231.

²² Abū Muḥammad 'Abd al-Mu'min ibn Khalaf ibn Abī al-Ḥasan al-Dimyātī (613-705)

See al-Dhahabī, *Tadhkirat al-Huffāẓ* 4:1477.

²³ Ubayy ibn Ka'b ibn Qays ibn 'Ubayd ibn Zayd ibn Mu'āwiyah ibn 'Amr ibn Mālik (d. 22/642).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 1:389, Ibn al-Athīr, *Usud al-Ghābah* 1:64, al-'Asqalānī, *al-Iṣābah* 1:180.

²⁴ Ramlah bint Abī Ṣufyān Sakhr ibn Ḥarb ibn Umiyyah ibn 'Abd al-Shams ibn 'Abd Manāf (d. 44/625).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 2:218, Ibn al-Athīr, *Usud al-Ghābah* 7:108, *al-Iṣābah* 8:140.

31 In his *al-Hilyah*, Abū Nu'aym includes the following narration from Anas ؓ,

'The Prophet ﷺ said:

On the Day of *Qiyāmah*, an announcement will be made amongst the children of the Muslims, "Leave your graves," and they will leave their graves. Then a second announcement will be made amongst them, "Enter *Jannah* in groups," and they will say, "O Our *Rabb*, and our parents with us?" Then a third announcement will be made amongst them, "Enter *Jannah* in groups," and they will say, "O Our *Rabb*, and our parents with us?" The fourth time it will be said, "...and your parents with you!" Then each child will jump towards his parents and hold their hands, and they will enter *Jannah*. They will recognise their fathers and mothers more on that day than the children in your homes.'²⁵

32 Ḥumayd ibn Zanjawīh includes a narration from Thawbān ؓ,²⁶ the freed slave of the Prophet ﷺ,

'The Prophet ﷺ said:

Certainly the *Mutaqā'īs* and the *Mudhall* (humble, downtrodden) will enter *Jannah*.

Someone asked: "O Abū 'Abdullāh, who is a *Mutaqā'īs*?" He said: "They are the Muslim children spread across the Earth." The Angels will gather them and say to them, "Enter *Jannah*." They will remain rooted to their places and will say, "Not until our fathers and mothers enter." And the *Mudhall* are the poor *Muhājirīn* who will come with their weapons. Allah will create wings for them with which they will fly until they enter *Jannah*.'

²⁵ The children whom the parents had lost will recognise their parents better than the children that were with their parents their whole lives, even though the children lost had not seen their parents for a much longer period.

²⁶ Thawbān al-Nabawī (d. 54/673).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:15, Ibn al-Athīr, *Usud al-Ghābah* 1:350.

33 Aḥmad includes the following narration through Shuraḥbīl ibn Shufah,²⁷ from a companion of the Prophet ﷺ who said he heard the Prophet ﷺ say:

On the Day of Judgment, the children will be told: "Enter *Jannah*." And they will say: "O Lord, not until our fathers and mothers enter." They will then come and Allah will say, "Why is it that I see them upset? Enter *Jannah*." They will say, "O Our *Rabb*, and our parents?" Then Allah will say, "Enter *Jannah*, you and your parents."

34 Ibn Abī Shaybah, Aḥmad, Ḥumayd ibn Zanjawīh, al-Bukhārī, Muslim and al-Nasā'ī all include the following narration from Ḥaḍrat Abū Sa'īd al-Khudrī ؓ,²⁸

'The women said: "O Messenger of Allah, the men have overpowered us with regards to having access to you, so please fix a day for us in which we can come to you." The Prophet ﷺ promised them a fixed time in which he spoke to them and advised them and then said:

No woman from amongst you loses three children except they will be a veil²⁹ for her from the Fire.

So a woman said: "And two, as I have lost two?" The Prophet ﷺ said:

(33) *Musnad Aḥmad* 16971.

²⁷ Shuraḥbīl ibn Shufah.

See Ibn al-Athīr, *Usud al-Ghābah* 2:577, al-'Asqalānī, *Taqrīb al-Tahdhīb* 1:265.

(34) *Muṣannaf ibn Abī Shaybah* 11876, 11998, *Musnad Aḥmad* 11296, *al-Bukhārī* 101, 102, 1249, 7310, *al-Muslim* 2634, *al-Nasā'ī*, *Sunan al-Kubrā* 5896, 5897.

²⁸ Sa'd ibn Mālik ibn Sinān ibn Tha'labah ibn 'Ubayd ibn al-Abḥar ibn 'Awf ibn al-Ḥārith ibn al-Khazraj (d. 74/693).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:168, Ibn al-Athīr, *Usud al-Ghābah* 2:420, *al-Iṣābah* 3:65.

²⁹ A sturdy barrier and a firm barricade, which prohibits by means of a partitioning wall (between the parent and the Fire) [See Mullā 'Alī Qārī, *al-Mirqāt* 3:1252].

Or two.³⁰

³⁵ Ibn Abī Shaybah, Aḥmad, Ḥumayd ibn Zanjawīh, 'Abd ibn Ḥumayd³¹ in his *Tafsīr*, Tirmidhī, Ibn Mājah, and al-Bayhaqī in *al-Shu'ab* all include the following narration from Ḥaḍrat 'Abdullāh Ibn Mas'ūd ؓ:

'The Prophet ﷺ said:

Whosoever sends forth three children who have not yet attained puberty, they will be a fortress for him against the Fire.

Abū Dharr ؓ³² said: "I sent forth two." The Prophet ﷺ said:

And two.

Ubayy ibn Ka'b ؓ, the leader of the *Qurrā*, said: "I have sent forth one." The Prophet ﷺ said:

And one, but that is at the initial point of the tragedy.^{33 34}

³⁶ Al-Ṭabarānī includes the following narration in his book *al-Kabīr* from some of the daughters of the freed slave of Abū Wāthilah,³⁵ who relates as follows:

³⁰ See *Ṣaḥīḥ ibn Ḥibbān* 2944, *Musnad Abī Ya'lā al-Mawṣilī* 1279, *Sharḥ al-Sunnah li al-Baghawī* 1546, al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ* 1:38.

(35) *Musnad Aḥmad* 4077, *al-Tirmidhī* 1061, *Ibn Mājah* 1606, *al-Shu'ab al-Īmān* 9293.

³¹ 'Abd ibn Ḥumayd ibn Nasr al-Kassī or al-Kashī (170-249).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 12:235.

³² Abū Dharr Jundub ibn Junādah al-Ghifārī (d. 31/652).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 2:46, Ibn al-Athīr, *Usud al-Ghābah* 6:92, al-ʿĀsqalānī, *al-Iṣābah* 7:105.

³³ Referring to the *ḥadīth* wherein the Prophet ﷺ said: 'Patience is at the initial point of the tragedy.' So the meaning here is that if *ṣabr* (patience) is exercised suitably at the initial point of experiencing such a tragedy, then this will be the promised boon.

³⁴ See *Musnad Abī Ya'lā al-Mawṣilī* 5116, *al-Mishkāt al-Maṣābiḥ* 1755, *Kanz al-Ummāl* 6607, 8680, al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ* 1:34.

(36) Al-Ṭabarānī, *al-Mu'jam al-Kabīr* 231 (22:96).

³⁵ Wāthilah ibn al-Asqa' ibn Ka'b ibn 'Āmir (d. 85/704).

'Rayyān's son passed away and Wāthilah attended (the funeral). When they left, Wāthilah waited at the gates of Damascus³⁶ and Rayyān passed by. Wāthilah said to him: "O Abū Sa'īd, may Allah heal you in your difficulty. I heard the Prophet ﷺ saying:

Whosoever buries three children, Allah makes the Fire forbidden upon him."³⁷

³⁷ Al-Bazzār, in his *Musnad*, and al-Ṭabarānī have included the following narration from 'Uthmān ibn Abī al-ʿĀṣ³⁸:

'The Prophet ﷺ said:

Truly, anyone who has sent forth three children in Islām has taken the protection of a solid shield against the Fire."³⁹

³⁸ Al-Dāraqutnī⁴⁰ has recorded in *al-Ifrād* from Ḥaḍrat Zubayr ibn al-ʿAwwām ؓ⁴¹ who says:

'The Prophet ﷺ said:

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:383, Ibn al-Athīr, *Usud al-Ghābah* 5:377, al-ʿĀsqalānī, *al-Iṣābah* 6:462.

³⁶ He [Wāthilah] lived in Damascus and was the last companion of the Prophet to pass away in Damascus. Therefore, I would assume that this incident also took place there.

³⁷ See *Kanz al-Ummāl* 6556, al-Haythamī, *Majma' al-Zawā'id* 3979.

(37) *Musnad al-Bazzār* 2324, al-Ṭabarānī, *al-Mu'jam al-Kabīr* 8345.

³⁸ Abū 'Abdillāh 'Uthmān ibn Abī al-ʿĀṣ (d. 51/671).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 2:374, al-ʿĀsqalānī, *al-Iṣābah* 4:373.

³⁹ al-Haythamī, *Kashf al-Astār* 859, *Musnad Abī Ya'lā al-Mawṣilī* 6069.

(38) *Kanz al-Ummāl* 6611 and 8672 (references to *al-Ifrād*).

⁴⁰ 'Alī ibn 'Umar ibn Aḥmad ibn Mahdī ibn Mas'ūd ibn Dīnār ibn 'Abdullāh al-Daraqutnī (103-385).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 16:449, *Tadhkirat al-Ḥuffāz* 3:991.

⁴¹ Zubayr ibn al-ʿAwwām ibn Khuwaylid ibn Asad ibn 'Abd al-'Uzzā ibn Quṣayy ibn Kilāb ibn Murrah (d. 64/683).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 1:41, Ibn al-Athīr, *Usud al-Ghābah* 2:285.

Whoever loses three children who have not yet attained puberty, they will be a veil for him from the Fire.'

- 39 Abū al-Ḥusayn al-Nūrī⁴² in his *Mashīkhah* includes the following narration from Anas رضي الله عنه, who said:

'Zubayr رضي الله عنه lost a son and he was greatly pained. He said: "O Messenger of Allah, we are ready to present ourselves (to serve *Dīn*),⁴³ instead of our children (as they have left this world)." The Prophet ﷺ said:

Whoever loses three children that have not yet reached puberty, they will be a veil between him and the Fire.⁴⁴

- 40 Mālik includes the following in his *al-Muwatṭa'* from Abū Nadir al-Salamī رضي الله عنه:⁴⁵

'Certainly the Prophet ﷺ said:

No Muslim loses three children, and hopes for reward for their loss, except that they will be a shield for him from the Fire.

A woman who was next to the Prophet ﷺ said: "Or two?" The Prophet ﷺ said:

Or two.⁴⁶

⁴² Abū al-Ḥusayn Aḥmad ibn Muḥammad al-Khurāsānī al-Baghawī (d. 295/907).

See al-Dhahabī, *Siyar A'lam al-Nubalā'* 14:70.

⁴³ Linguistically '*Dīn*' refers to 'religion, creed, faith, belief,' [J. Milton Cowan, *Hans Wehr*, pg.306].

⁴⁴ *Musnad al-Bazzār* 6472, al-Asqalānī, *Taghliq al-Ta'liq* 2:498, Abū Awwānah, *al-Musnad al-Ṣaḥīḥ al-Mukharraj 'alā Ṣaḥīḥ Muslim* 11499 (20:148).

(40) *Al-Muwatṭa'* [568:39].

⁴⁵ Unknown amongst the *Ṣaḥābah* and *Tābī'in*.

See al-Suyūṭī, *Tanwīr al-Hawālik* 1/183, Muḥammad ibn 'Abd al-Bāqī al-Zurqānī, *Sharḥ al-Zurqānī* 2/111.

⁴⁶ al-Dimyāṭī, *al-Tasallī wa al-Ightibāt* 1:75.

- 41 Sa'īd ibn al-Manṣūr, al-Bazzār and al-Ṭabarānī all include the following narration from Zuhayr ibn 'Alqamah⁴⁷ who says:

'An Anṣārī woman came to the Prophet ﷺ regarding a child she had lost. It seemed as if people were rebuking and scolding her. She said: "O Messenger of Allah, I lost two children besides this one after accepting Islām." The Prophet ﷺ said:

In truth you have safeguarded yourself from the Fire with a sturdy barrier.⁴⁸

- 42 Ibn Abī Shaybah and Aḥmad include the following narration from a *Ṣaḥābī*:

'A woman came to the Prophet ﷺ with her son and said: "O Messenger of Allah, make *du'ā* that Allah keeps him with me, for three before him have passed away."

The Prophet ﷺ asked:

From when you accepted Islām?

She said: "Yes." The Prophet ﷺ said:

A very strong shield.⁴⁹

- 43 Ibn Abī Shaybah includes the following narration from Ḥaḍrat 'Ā'ishah رضي الله عنها who said:

'Whoever sends forth three children while being patient and hoping for

(41) *Al-Mu'jam al-Kabīr* 5307 (5:273).

⁴⁷ Zuhayr ibn 'Alqamah al-Bajalī al-Thaqafī.

See Ibn al-Athīr, *Usud al-Ghābah* 2:305.

⁴⁸ al-Haythamī, *Majma' al-Zawā'id* 3978, al-Dimyāṭī, *al-Tasallī wa al-Ightibāt* 1:89.

(42) *Muṣannaf ibn Abī Shaybāh* 11889, *Musnad Aḥmad* 20782, 20783.

⁴⁹ See *al-Mu'jam al-Kabīr* 708 (24:279), *al-Āḥād wa'l Mathānī* 3303 (6:90), al-Haythamī, *Majma' al-Zawā'id* 3971, Abū Nu'aym, *Ma'rifah al-Ṣaḥābah* 7647 (6:3336).

(43) *Muṣannaf ibn Abī Shaybāh* 11883.

reward, they will be a barrier against the Fire.⁵⁰

44 Al-Ṭabarānī includes the following narration from 'Abd al-Raḥmān ibn Bashīr al-Anṣārī رضي الله عنه⁵¹ who says:

'The Prophet ﷺ said:

Whoever loses three children that have not yet attained puberty will not enter the Fire expect to pass it by.⁵²

This means crossing the bridge, or *Ṣirāṭ*.

45 Ibn al-Sakan records the following narration from Ibn Sirīn about a woman called Rajā al-Anṣāriyyah, who said:

'I was with the Prophet ﷺ when a woman came to him with her son and said: "O Messenger of Allah, make *du'ā'* to Allah for blessings for me with regards to him [i.e., her son], as I have lost three children since accepting Islām." So the Prophet ﷺ said:

A strong fortress.

A man sitting next to the Prophet ﷺ said to me: "O Rajā, do you hear what Allah's Messenger is saying?"⁵³

46 Ibn al-Sakan also records the following from Muḥammad ibn Sirīn (via another source), who relates from an Anṣārī woman:

'The Prophet ﷺ said:

⁵⁰ Al-Ṭabarānī, *al-Mu'jam al-Awsaṭ* 684, al-Haythamī, *Majma' al-Zawā'id* 3989, *Kanz al-Ummāl* 6608.

⁵¹ 'Abd al-Raḥmān ibn Bashīr al-Anṣārī.

See Ibn al-Athīr, *Usud al-Ghābah* 3:394.

⁵² *Kanz al-Ummāl* 6616, *Tafsīr ibn Rajab al-Ḥanbalī* 1:674, al-Haythamī, *Majma' al-Zawā'id* 3976, 6616.

⁵³ *Musnad Aḥmad* 20782, 3303, al-Ṭabarānī, *al-Mu'jam al-Kabīr* 708 (24:279).

Whichever woman loses three children in Islām that have not yet attained puberty has safeguarded herself with a sturdy barrier.'

WHAT HAS BEEN MENTIONED REGARDING:
HIS REWARD BEING JANNAH

47 Humayd ibn Zanjawīh and al-Bukhārī include the following from Abū Hurayrah ؓ:

‘The Prophet ﷺ said:

Allah says, For a believing slave, when I take away his beloved from this world and he hopes for reward for it, there is no reward from Me but *Jannah*.’¹

48 Al-Bukhārī, al-Nasā’ī and Ibn Mājah all include the following a narration from Anas ؓ:

‘The Prophet ﷺ said:

No Muslim loses three children who have not yet attained puberty, except Allah will enter him into *Jannah*, only by virtue of His mercy on them.’²

49 Muslim, al-Nasā’ī, and Abū Nu‘aym all include the following narration from Abū Hurayrah ؓ who says:

(47) Al-Bukhārī 6424.

¹ See Musnad Ahmad 9393, al-Shu‘ab al-Imān 9395, 9396, Sharh al-Sunnah li al-Baghawī 1547, al-Mishkāt al-Maṣābīh 1731, Kanz al-‘Ummāl 6563.

(48) Al-Bukhārī 1248, 1381, al-Nasā’ī, Sunan al-Kubrā 2013, Ibn Mājah 1605.

² Musnad Abī Ya‘lā al-Mawṣilī 3927, Sharh al-Sunnah li al-Baghawī 1545, Kanz al-‘Ummāl 6568, Ṣaḥīḥ ibn Hibbān 2943.

(49) Al-Muslim 2632, al-Sunan al-Kubrā li al-Nasā’ī 5866.

'A few *Anṣārī* women said to the Prophet ﷺ, "we are unable to come to you (you are inaccessible)," so the Prophet ﷺ told them that he would meet them at a certain person's house. He then came and spoke to them, and said to them:

None of you loses three children and hopes for reward from Allah for it, except that she will enter *Jannah*.

A woman amongst them said, "Or two?" The Prophet ﷺ said:

Or two.³

50 Aḥmad, al-Tirmidhī, and al-Bayhaqī in *al-Shu'ab* have all included the following narration from Ḥaḍrat ibn 'Abbās ؓ,

'The Prophet ﷺ said:

Whoever sends forth from my *Ummah*⁴ two children, Allah will enter him⁵ into *Jannah*.

'Ā'ishah ؓ asked: "And someone who sends one child forward?" The Prophet ﷺ replied:

And whoever sends one child forth, O inspired one.

She then asked: "[What about] someone who doesn't have any children that passed away?" The Prophet ﷺ said:

I will be the one sent forward for my *Ummah*, and they can gain nothing of my like.⁶

³ See *Musnad Humaydī* 1049, *Sunan al-Kubrā li al-Bayhaqī* 7138, al-Bukhārī, *al-Adab al-Mufrad* 148.

(50) *Musnad Aḥmad* 3098, *al-Tirmidhī* 1062, *al-Shu'ab al-Imān* 9295.

⁴ Linguistically '*Ummah*' refers to, 'nation, people.' In this context it refers to the followers of the Prophet Muḥammad ﷺ, [J. Milton Cowan, *Hans Wehr*, pg. 25].

⁵ The virtue additionally extends to the mother.

⁶ Ṭabarānī, *al-Mu'jam al-Kabīr* 12880 (12:197), *Kanz al-'Ummāl* 6572, 6609, *Musnad Abi Ya'lā al-Mawṣilī* 2752, *Sharḥ al-Sunnah li al-Baghawī* 1550, al-Dimyāṭī, *al-Tasallī wa al-*

51 Aḥmad, Ḥumayd ibn Zanjawīh, and 'Abd ibn Ḥumayd include the following from Ḥaḍrat Mu'ādh ibn Jabal ؓ,⁷

'The Prophet ﷺ said:

No two Muslims lose three children except Allah will enter them into *Jannah* by His grace and mercy.

The companions said: "O Messenger of Allah, or two?" He said:

Or two.

They said: "And one?" He said:

And one. He then said: By the One who holds my life in His Hands, a miscarried child will pull its mother into paradise by the umbilical cord, if she hopes for reward (due to losing the child).⁸

52 Ibn Abī Shaybah includes the following narration from Ḥaḍrat Mu'ādh ibn Jabal ؓ,

The Prophet ﷺ that he said:

The one of three (the one who has sent forth three children) has made (*Jannah*) *wājib*.

The companions said: "And the one of two?" He said:

And the one of two.⁹

Ightibāṭ 1:50.

(51) *Musnad Aḥmad* 22090, *al-Muntakhab min Musnad 'Abd ibn Ḥumayd* 123.

⁷ Mu'ādh ibn Jabal ibn 'Amr ibn Aws ibn 'A'ith ibn 'Udayy ibn Ka'b ibn 'Amr (d. 28/649). See al-Dhahabī, *Siyar A'lām al-Nubalā'* 1:443, Ibn al-Athīr, *Usud al-Ghābah* 5:175, al-'Āsqalānī, *al-Iṣābah* 6:107.

⁸ See *Ibn Mājah* 1609, Ṭabarānī, *al-Mu'jam al-Kabīr* 299, 300 (20:145), *Kanz al-'Ummāl* 6575.

(52) *Muṣannaf ibn Abī Shaybah* 11880.

53 Ibn Abī Shaybah, Aḥmad, al-Bukhārī in his *al-Adab*, al-Nasā'ī, and al-Bayhaqī in his *al-Shu'ab* have all included the following narration from Ḥaḍrat Abū Dharr رضي الله عنه who says:

'I heard the Prophet ﷺ say:

No two Muslims lose three of their children that have not yet attained puberty except Allah will enter them into *Jannah* by the virtue of His pure mercy.'¹⁰

54 Aḥmad and al-Ṭabarānī include the following from 'Amr ibn 'Abasah رضي الله عنه¹¹ who says:

'I heard the Prophet ﷺ say:

There is no believing man nor any believing woman who sends forth three of their own children who have not yet attained puberty except Allah will enter them into *Jannah* by virtue of His grace upon them.'

55 Al-Nasā'ī includes the following narration from Ḥaḍrat 'Abdullāh ibn 'Amr ibn al-Āṣ رضي الله عنه¹² who says:

⁹ See Abī Sa'īd al-Haytham, *Musnad li al-Shāshī* 1390, *Musnad Aḥmad* 22008, 22069, al-Jārūd, *Musnad Abī Dāwūd al-Ṭayālīsī* 563, Ṭabarānī, *al-Mu'jam al-Kabīr* 302 (20:146), al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ* 1:54.

(53) *Musnad Aḥmad* 21413, *al-Adab al-Mufrad* 150, *al-Nasā'ī* 1874, *Sunan al-Kubrā li al-Nasā'ī* 2014, *al-Shu'ab al-Imān* 9292.

¹⁰ Al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ* 1:58-59.

(54) Al-Ṭabarānī, *al-Mu'jam al-Awsaṭ* 9080, *al-Mu'jam al-Ṣaghīr* 1095, *Musnad al-Shāmiyyīn* 654.

¹¹ 'Amr ibn 'Abasah ibn Khālīd ibn Ḥudhayfah (d. 60/679).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 2:456, Ibn al-Athīr, *Usud al-Ghābah* 4:216, al-Āṣqalānī, *al-Iṣābah* 4:545.

(55) *Al-Nasā'ī* 1871, *al-Sunan al-Kubrā li al-Nasā'ī* 2010.

¹² 'Abdullāh ibn 'Amr ibn al-Āṣ ibn Wā'il ibn Hāshim ibn Su'ayd ibn Sa'd ibn Sahm ibn 'Amr ibn Huṣayṣ (d. 65/684).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 2:467, Ibn al-Athīr, *Usud al-Ghābah* 3:319, al-Āṣqalānī, *al-Iṣābah* 4:165.

'The Prophet ﷺ said:

Truly, when Allah takes the beloved of His believing slave away from the people of this world, then as long as he is patient and hopes for reward, Allah does not like any reward for him except *Jannah*.'

56 Aḥmad, Ḥumayd ibn Zanjawīh, and al-Ṭabarānī all include the following narration from Ḥaḍrat 'Uqbah ibn 'Āmir رضي الله عنه¹³ who says:

'The Prophet ﷺ said:

Whoever is bereaved of three of his own children and hopes for reward from Allah for their loss, *Jannah* becomes *wājib* for him (the bereaved parent).'¹⁴

57 Aḥmad, Ibn Sa'd in *al-Ṭabaqāt*, and al-Ṭabarānī all include the following narration from Abū Tha'labah al-Ashja'ī who says:

I said, "O Messenger of Allah, I have lost two children in Islām." The Prophet ﷺ said:

Whoever loses two children in Islam, Allah will enter him into *Jannah* by virtue of His mercy upon them.'¹⁵

Al-Ḥafīẓ Sharaf al-Dīn al-Dimyāṭī says: *Abū Tha'labah al-Ashja'ī's name is not known, and he has no narration from the Prophet ﷺ besides this*

(56) *Musnad Aḥmad* 17298, al-Ṭabarānī, *al-Mu'jam al-Kabīr* 829 (17:300).

¹³ 'Uqbah ibn 'Āmir al-Juhānī (d. 58/677).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 2:468, Ibn al-Athīr, *Usud al-Ghābah* 4:47, al-Āṣqalānī, *al-Iṣābah* 4:429.

¹⁴ *Kanz al-Ummāl* 6555, *Musnad al-Rūyānī* 230, al-Haythamī, *Majma' al-Zawā'id* 3970, al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ* 1:70.

(57) *Musnad Aḥmad* 27220, Ibn Sa'd, *Ṭabaqāt al-Kubrā* 4:284, al-Ṭabarānī, *al-Mu'jam al-Kabīr* 956, 957 (22:383-384).

¹⁵ See Ibn Abī 'Āṣim, *al-Āḥād wa'l Mathānī* 1311, 1312, *Musnad al-Rūyānī* 1473, al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ* 1:76, al-Dawlābī, *al-Kunā wa al-Asmā'* 138, al-Haythamī, *Majma' al-Zawā'id* 3980.

one.¹⁶ He is not al-Khushanī: many people have related the hadith from him and have said it is from Abū Tha'labah al-Khushanī,¹⁷ but this is incorrect.¹⁸

- 58 Ibn Abī Shaybah, Ibn Mājah, and al-Bayhaqī in *al-Shu'ab* all include the following narration from Ḥaḍrat 'Alī ibn Abī Ṭālib ؓ,¹⁹ who says:

'The Prophet ﷺ said:

Truly, when his parents are entered into the Fire, the miscarried child will contend²⁰ with his Master. So it will be said: "O contending child, enter your parents into *Jannah*." Then with his umbilical cord he will take them out of the Fire and will enter them into *Jannah*.²¹

- 59 Al-Ṭabarānī includes in his *al-Awsaṭ* from Ḥaḍrat Sahl ibn Ḥunayf ؓ²² who says:

'The Prophet ﷺ said:

Truly, the miscarried child will cling to the door of *Jannah*. It is told: "Enter *Jannah*." And the miscarried child will say: "Not until my parents enter."²³

¹⁶ See footnotes of *Musnad Aḥmad* 45:195.

¹⁷ The *ḥadīth* is attributed to Abū Tha'labah al-Khushanī in al-Ṭabarānī, *al-Mu'jam al-Kabīr* 601 (22:229).

¹⁸ Al-Dāraquṭnī, *Ilal al-Wāridatī fī al-Aḥādīth* 1166 (6:320-321).

¹⁹ 'Alī ibn Abī Ṭālib 'Abd Manāf ibn 'Abd al-Muṭṭalib ibn Hāshim (d. 40/661).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 28:223.

(58) Muṣannaf ibn Abī Shaybah 11887, *Ibn Mājah* 1608.

²⁰ He will go to great lengths and strive until his intercession is accepted.

²¹ See *Musnad al-Bazzār* 815, *Musnad Abī Ya'lā al-Mawṣilī* 468, al-Dimyāṭī, *al-Tasallī wa al-Iḡtibāṭ* 1:46-47, *Kanz al-'Ummāl* 6577, 44424.

(59) Al-Ṭabarānī, *al-Mu'jam al-Awsaṭ* 5746.

²² Abū Thābit Sahl ibn Ḥunayf al-Anṣārī (d. 65/684).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 2:325, Ibn al-Athīr, *Usud al-Ghābah* 2:530, al-'Āsqalānī, *al-Iṣābah* 3:165.

²³ See *Musnad al-Bazzār* 815, *Kanz al-'Ummāl* 44468.

- 60 'Abd al-Razzāq²⁴ includes the following from Ḥishām ibn Ḥassān,²⁵ who relates from Muḥammad ibn Sirīn, who says:

'The Prophet ﷺ said:

Leave the beautiful barren women and marry the dark skinned²⁶ ones that bears many children,²⁷ because by means of you I will boast of a huge following (*Ummah*) on the Day of Judgement – so much so that the miscarried child will remain attached to the door of *Jannah*, and when it is told: "Enter *Jannah*," it will reply: "Not until my parents enter." It will be told (again): "Enter *Jannah*!" And it will reply: "Not until my parents enter." So it will be said: "Enter *Jannah*, you and your parents."²⁸

- 61 It has been related from Ma'mar,²⁹ from 'Abd al-Mālik Ibn 'Umayr,³⁰ and from 'Āṣim ibn Bahdalah,³¹

²⁴ 'Abd al-Razzāq ibn al-Hammām ibn Nāfi' al-Ṣan'ānī (d. 211/827).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 9:563.

(60) Muṣannaf 'Abd al-Razzāq al-Ṣan'ānī 10343.

²⁵ Ḥishām ibn Ḥassān.

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 6:355.

²⁶ The *ḥadīth* will mean; even though you are attracted to a fair skinned woman, it will be better to forego the aspect of beauty if it is known the fair-skinned woman cannot bear children. Thus opting for a darker-skinned woman whom you may not find attractive. Colour may be a sensitive subject to many. In the Arab culture, a fair-skinned woman was deemed more attractive to a dark-skinned. Imām Suyūṭī has penned a treatise on this named, 'Nuzhat al-'umr fī al-tafḍīl bayna al-bīḍ wa al-sūd wa al-sumr' (the recreation of life on preferentialism between the white, black and brown in complexion).

²⁷ The command is to show preference, and is not a compulsory order [See al-Munāī, *Fayḍ al-Qadīr* 3:530].

²⁸ *Kanz al-'Ummāl* 44545.

²⁹ Ma'mar ibn Rāshid.

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 7:5, *Tadhkirat al-Ḥuffāz* 1:190.

³⁰ 'Abd al-Mālik ibn 'Umayr ibn Suwayd ibn Ḥārithah al-Qurayshī (d. 136/753).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 5:438.

³¹ 'Āṣim ibn Abī al-Najūd Bahdalah (d. 127/744).

'A person came to the Prophet ﷺ and said: "O Messenger of Allah, I have a cousin who is very beautiful and wealthy, but she cannot bear children. Should I marry her?" The Prophet ﷺ stopped him from this twice or thrice and then said:

A dark-skinned child-bearing woman is more beloved to me than her. Do you not know that I will boast of your huge numbers? It will be said to the Muslim children on the Day of Judgement: "Enter *Jannah*." And they will hold onto the hips of their fathers and mothers and they will say: "O Our Master, our fathers and mothers!" And it will be said to them: "Enter *Jannah*, you and your parents." Then a miscarried child will be brought and it will be told: "Enter *Jannah*." It will stay rooted to the spot, saying, "O my Lord, my father and mother!" until the parents are united with the miscarried child.³²

⁶² It is related from Ibn Jarīr who says: A narration was mentioned to me from Makḥūl,³³ who says:

'The Prophet ﷺ said:

Marry the virgin slave girls, for they have purer mouths, cleaner wombs, and better character. Do you not know that I will boast to the other nations of your large numbers? And truly, the believing children are under a huge thorn-tree of *Jannah*, and their father Ibrāhīm ؑ is looking after them.³⁴

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 5:256, Ibn Khallikān, *Wafayāt al-A'yān* 3:9.

³² See Muṣannaf 'Abd al-Razzāq al-Ṣan'ānī 10344, Abū Yūsuf al-Anṣārī (d. 182), *al-Āthār* 916, Ibn Kathīr, *Jāmi' al-Masānīd wa'l Sunan* 13401 (10:429), al-'Āsqalānī, *al-Muṭālab al-Āliyah* 1630 (8:241).

³³ Makḥūl al-Dimishqī (d. 112/730).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 5:155, Ibn Khallikān, *Wafayāt al-A'yān* 5:280.

³⁴ See Muṣannaf 'Abd al-Razzāq al-Ṣan'ānī 10342, *Sunan Sa'id ibn Manṣūr* 514, 'Abd al-Malik ibn Ḥabīb, *Kitāb Adab al-Nisā* 25, *Kanz al-'Ummāl* 39308.

WHAT HAS BEEN MENTIONED REGARDING:
CHILDREN MEETING THEIR PARENTS
AT ALL EIGHT DOORS OF JANNAH

⁶³ Aḥmad, Ibn Mājah, al-Ṭabarānī, and Abū Nu'aym all include the following narration from Ḥaḍrat 'Utbaḥ ibn 'Abd al-Sulamī ؓ who says:

'I heard the Prophet ﷺ say:

No Muslim loses three children before they reach puberty without them meeting him at the eight doors of *Jannah*: he may enter through whichever door he pleases.²

⁶⁴ Ibn Abī Shaybah, Aḥmad, al-Ṭabarānī, al-Nasā'ī, Ḥumayd ibn Zanjawīh, 'Abd ibn Ḥumayd, al-Ḥākim³ (who judged it to be

(⁶³) *Musnad Aḥmad* 17639, 17644, *Ibn Mājah* 1604, al-Ṭabarānī, *al-Mu'jam al-Kabīr* 294, (17:119), 309, (17:125), Abū Nu'aym, *Ṣifah al-Jannah* 170.

¹ Abū al-Walīd 'Utbaḥ ibn 'Abd al-Sulamī (d. 87/706).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:416, Ibn al-Athīr, *Usud al-Ghābah* 3:518, al-'Āsqalānī, *al-Iṣābah* 5:198/212.

² See al-Ṭabarānī, *Musnad al-Shāmiyyīn* 1070, al-Bayhaqī, *al-Ba'th wa al-Nushūr*, 236, al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ* 1:64.

(⁶⁴) *Muṣannaf ibn Abī Shaybah* 11886, *Musnad Aḥmad* 15595, 20365, al-Ṭabarānī, *al-Mu'jam al-Kabīr* 54 (19:26), al-Nasā'ī, *al-Sunan al-Nasā'ī al-Mujtabā* 1886 (with slight variations), al-Ḥākim, *al-Mustadrak 'alā al-Ṣaḥīḥayn* 1417, al-Bayhaqī, *al-Shu'ab al-Imān* 9297.

³ Abū 'Abdullāh Muḥammad ibn 'Abdullāh ibn Muḥammad ibn Ḥamdawayh ibn Nu'aym al-Ḍabbi (321-405).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 17:162, Ibn Khallikān, *Wafayāt al-A'yān* 4:280.

'sound'),⁴ and al-Bayhaqī all include the following narration from Qurrah ibn Iyās⁵ who says:

'There was a person who used to frequent the gatherings of the Prophet ﷺ with his son. He was asked:

Do you love him?

He said: "By my father and mother! May Allah love you as much as I love him!" The Prophet ﷺ then noticed that he was missing. He said:

What happened to the son of so and so?

They said: "He passed away." So he (the Prophet ﷺ) said:

Will it not please you that you will not arrive at any door from among the doors of *Jannah*, asking that it be opened, without (your son) opening it for you?

Some people said: "O Messenger of Allah, is this (boon) just for him, or is it for all of us?" He (the Prophet ﷺ) said:

No, for all of you.⁶

⁵ Ibn Sa'd includes the following narration from Mu'awiyah ibn Qurrah⁷ who relates it from his uncle:

'He used to come to the Prophet ﷺ with his son and would seat him in front of him. The Prophet ﷺ said to him:

⁴ *Aḥādīth* are graded according to the strength of the chain of narration. 'Sound' translates *ṣaḥīḥ*, meaning al-Ḥākim judged this hadith to be rigorously authenticated.

⁵ Qurrah ibn Iyās ibn Hilāl ibn Ri'āb (d. 64/683).

See al-ʿAsqalānī, *al-Iṣābah* 5:330, *Taqrīb al-Tahdhib* 1:455.

⁶ See al-Bazzār, *Musnad al-Bazzār* 3302, al-Jārūd, *Musnad Abī Dāwūd al-Ṭayālīsī* 1171, *Musnad al-Rūyānī* 938, Ibn Hibbān, *al-Iḥsān fī Taqrīb Ṣaḥīḥ ibn Hibbān* 2947, al-Maḥāmīlī, *Amālī al-Maḥāmīlī* 377 (1:346), al-Dimyāṭī, *al-Tasallī wa al-Iḡtibāṭ* 1:62.

⁷ Mu'awiyah ibn Qurrah ibn Iyās ibn Hilāl ibn Ri'āb (d. 113/731).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 5:153.

Do you love him?

He said: "Yes, greatly." He (the uncle of Mu'awiyah) says that the boy then passed away. The Prophet ﷺ said to him:

It seems that you are grieved by his demise?

He said: "Yes, O Messenger of Allah." He (the Prophet ﷺ) said:

Will it not please you that when Allah enters you into *Jannah*, you will find him at one of its doors, which he will open for you?

He said: "Yes, surely." He (the Prophet ﷺ) said:

Then it will be so, Allah willing.⁸

Ibn Sa'd (the compiler) adds: "The name of Mu'awiyah ibn Qurrah's uncle's was not mentioned to us."⁹

⁶⁶ Ibn Abī al-Dunyā includes in *al-ʿAzā* the following narration from Buraydah¹⁰ who says:

'An *Anṣārī* man would frequent the Prophet's ﷺ gathering. His son passed away, at about five years of age, and he (the father) was grieved over the loss. So the Prophet ﷺ said to him:

Will it not please you that you that you will not arrive at any door of *Jannah* without finding him standing beside it, calling you towards it?

He said: "Yes." He (the Prophet ﷺ) said:

So it will be as I said to you.¹¹

⁸ Al-Dimyāṭī, *al-Tasallī wa al-Iḡtibāṭ* 1:62-63.

⁹ Abū Nu'aym, *Ma'rifah al-Ṣaḥābah* 7118 (6:3080).

¹⁰ Abū ʿAbdullāh Buraydah ibn al-Ḥuṣayb ibn al-Ḥārith ibn al-A'raj ibn Sa'd (d. 63/682). See al-Dhahabī, *Siyar A'lām al-Nubalā'* 2:469, Ibn al-Athīr, *Usud al-Ghābah* 1:246, al-ʿAsqalānī, *al-Iṣābah* 1:418.

¹¹ Ibn Kathīr, *Jāmiʿ al-Masānīd wa al-Sunan* 1016 (1:505).

WHAT HAS BEEN MENTIONED REGARDING:
THE CHILD GIVING THEIR PARENTS DRINKS
ON THE DAY OF QIYĀMAH

67 Ibn Abī al-Dunyā includes the following narration in *al-ʿAzā* from Zurārah ibn Awfā ¹

"The Prophet ﷺ extended his condolences to a man who had lost his son and said:

May Allah reward you and may He grant you a great reward.

He said: "O Messenger of Allah, I am an old man and my son took care of me." He (the Prophet ﷺ) said:

Will it please you that he be resurrected (brought to life) for you, or that he will meet you at the doors of *Jannah* with a goblet?

He said: "Who will guarantee me that, O Messenger of Allah?" He (the Prophet ﷺ) said:

Allah is your guarantee for that, and (this boon) is for every Muslim who loses a child in Islam.

68 Ibn Abī al-Dunyā includes the following narration from ʿUbayd ibn ʿUmayr al-Laythī² who says:

¹ Zurārah ibn Awfā (d. 93/711).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 4:515.

² ʿUbayd ibn ʿUmayr ibn Qatādah al-Laythī (d. 74/693).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 4:156, Ibn al-Athīr, *Usud al-Ghābah* 3:503.

WHAT HAS BEEN MENTIONED REGARDING:
THE CHILD GIVING THEIR PARENTS DRINKS
ON THE DAY OF QIYĀMAH

67 Ibn Abī al-Dunyā includes the following narration in *al-ʿAzā* from Zurārah ibn Awfā¹

“The Prophet ﷺ extended his condolences to a man who had lost his son and said:

May Allah reward you and may He grant you a great reward.

He said: “O Messenger of Allah, I am an old man and my son took care of me.” He (the Prophet ﷺ) said:

Will it please you that he be resurrected (brought to life) for you, or that he will meet you at the doors of *Jannah* with a goblet?

He said: “Who will guarantee me that, O Messenger of Allah?” He (the Prophet ﷺ) said:

Allah is your guarantee for that, and (this boon) is for every Muslim who loses a child in Islam.

68 Ibn Abī al-Dunyā includes the following narration from ‘Ubayd ibn ‘Umayr al-Laythī² who says:

¹ Zurārah ibn Awfā (d. 93/711).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 4:515.

² ‘Ubayd ibn ‘Umayr ibn Qatādah al-Laythī (d. 74/693).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 4:156, Ibn al-Athīr, *Usud al-Ghābah* 3:503.

'When the Day of Judgement dawns, the Muslim children will emerge from *Jannah* with drinks in their hands, and people will say to them: "Give us something to drink!"³ And they will reply saying: "Our parents, our parents!"—so much so that the miscarried child will be seen clinging to the door of *Jannah* saying: "I shall not enter *Jannah* until my parents enter."

69 Al-Daylamī includes the following narration from Ḥaḍrat ibn 'Umar ؓ who says

The Prophet ﷺ said:

Allah will gather the children of the *Ummah* of the Prophet ﷺ in water-pools under the 'Arsh (throne of Allah), and will look at them and say: 'Why is it that I see you raising your heads?' And they will say: 'O Our Lord, our fathers and mothers are thirsty while we are in these (cool) pools.' They will then be instructed to fill vessels with this water and will then be told, 'Enter among the lines, and give (the water to) your fathers and mothers to drink.'⁵

³ The Day of Judgement will be a very hard and stressful day for all. Various verses of the Qur'an and narrations of Our Prophet ﷺ bear testimony to this. The first few verses of Sūrah al-Hajj, and Sūrah Luqmān verse 33, paint a vivid picture of the severity of this day. It will also be a day of extreme heat and thirst: in a narration included by Imām Aḥmad in his *Musnad*, the Prophet ﷺ explains, 'When the Day of Judgement dawns, the sun will be brought a mile or two from the servants (of Allah). The sun will melt them and they will be in perspiration according to their deeds – some to their ankles, some to their knees, some to their loins, and some will be bridled with it' (*Musnad Aḥmad* 23813, 39:235).

(69) Al-Daylamī, *al-Firdaws bi Ma'thūr al-Khiṭāb* 8128.

⁴ 'Abdullāh ibn 'Umar ibn al-Khattāb ibn Nufayl ibn 'Abd al-'Uzzā ibn Riyāḥ ibn Qurṭ ibn Razāḥ ibn Adī (d. 74/693).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:203, Ibn al-Athīr, *Usud al-Ghābah* 4:125, al-

Āsḡalānī, *al-Iṣābah* 4:155.

⁵ See *Kanz al-'Ummāl* 44473.

70 Al-Bayhaqī records in his *al-Shu'ab* from Ibn Shawdhab:⁶

'A certain person had a son who had not yet attained puberty. He sent word to the people saying, "I have something I need from you." They said: "Yes, (tell us)." He said: "I want to make *du'ā'* that Allah takes away this son away from me and I want you to say *Āmīn* to this *du'ā'*." They asked him about this and he told them that in a dream he had seen people gathered on the Day of Judgement. They were extremely thirsty, and children had come out from *Jannah* carrying jugs (of drink). I saw a nephew of mine and I said: "O so and so, give me to drink as well." He said: "O my uncle, we give to no one to drink except our parents." The person then said: "So I desire that Allah makes this child of mine one that I send forth." He then made *du'ā'*, and it was not long thereafter that the child passed away.'

71 Muḥammad ibn Khalaf,⁷ who is known as Wakī', said:

'Ibrāhīm al-Ḥarbī⁸ had a son who was eleven years old. He had made him a *Hāfiẓ* of the Qur'an and had taught him a goodly portion of the science of *fiqh* (jurisprudence). (The child) passed away and I came to offer my condolences, when he said to me: "I was wishing for my child to pass away." I said: "O Abū Ishāq, you are the scholar of the world and you are saying this of your own child, who memorized the Qur'an, and to whom you taught *ḥadīth* and *fiqh*?" He said: "Yes: I saw in a dream as if *Qiyāmah* had begun, and as if the children had jugs of water. They were welcoming people and giving them water to drink. It was an

(70) Al-Bayhaqī, *al-Shu'ab al-Imān* 9309.

⁶ Abū 'Abd al-Raḥmān 'Abdullāh ibn Shawdhab (86-156).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 7:92.

⁷ Abū Bakr Muḥammad ibn Khalaf ibn Ḥayyān (d. 306/918).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 14:237.

⁸ Abū Ishāq Ibrāhīm ibn Ishāq ibn Ibrāhīm ibn Bashīr al-Bahdādī al-Ḥarbī (198-285).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 13:356.

'When the Day of Judgement dawns, the Muslim children will emerge from *Jannah* with drinks in their hands, and people will say to them: "Give us something to drink!"³ And they will reply saying: "Our parents, our parents!"—so much so that the miscarried child will be seen clinging to the door of *Jannah* saying: "I shall not enter *Jannah* until my parents enter."

69 Al-Daylamī includes the following narration from Ḥaḍrat ibn 'Umar ؓ⁴ who says

The Prophet ﷺ said:

Allah will gather the children of the *Ummah* of the Prophet ﷺ in water-pools under the 'Arsh (throne of Allah), and will look at them and say: 'Why is it that I see you raising your heads?' And they will say: 'O Our Lord, our fathers and mothers are thirsty while we are in these (cool) pools.' They will then be instructed to fill vessels with this water and will then be told, 'Enter among the lines, and give (the water to) your fathers and mothers to drink.'⁵

³ The Day of Judgement will be a very hard and stressful day for all. Various verses of the Qur'an and narrations of Our Prophet ﷺ bear testimony to this. The first few verses of Sūrah al-Hajj, and Sūrah Luqmān verse 33, paint a vivid picture of the severity of this day. It will also be a day of extreme heat and thirst: in a narration included by Imām Aḥmad in his *Musnad*, the Prophet ﷺ explains, 'When the Day of Judgement dawns, the sun will be brought a mile or two from the servants (of Allah). The sun will melt them and they will be in perspiration according to their deeds – some to their ankles, some to their knees, some to their loins, and some will be bridled with it' (*Musnad Aḥmad* 23813, 39:235).

(69) Al-Daylamī, *al-Firdaws bi Ma'thūr al-Khiṭāb* 8128.

⁴ 'Abdullāh ibn 'Umar ibn al-Khattāb ibn Nufayl ibn 'Abd al-'Uzzā ibn Riyāḥ ibn Qurṭ ibn Razāḥ ibn Adī (d. 74/693).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:203, Ibn al-Athīr, *Usud al-Ghābah* 4:125, al-'Āsqalānī, *al-Isābah* 4:155.

⁵ See *Kanz al-'Ummāl* 44473.

70 Al-Bayhaqī records in his *al-Shu'ab* from Ibn Shawdhab:⁶

'A certain person had a son who had not yet attained puberty. He sent word to the people saying, "I have something I need from you." They said: "Yes, (tell us)." He said: "I want to make *du'ā'* that Allah takes away this son away from me and I want you to say *Āmīn* to this *du'ā'*." They asked him about this and he told them that in a dream he had seen people gathered on the Day of Judgement. They were extremely thirsty, and children had come out from *Jannah* carrying jugs (of drink). I saw a nephew of mine and I said: "O so and so, give me to drink as well." He said: "O my uncle, we give to no one to drink except our parents." The person then said: "So I desire that Allah makes this child of mine one that I send forth." He then made *du'ā'*, and it was not long thereafter that the child passed away.'

71 Muḥammad ibn Khalaf,⁷ who is known as Wakī', said:

'Ibrāhīm al-Ḥarbī⁸ had a son who was eleven years old. He had made him a *Ḥāfiẓ* of the Qur'an and had taught him a goodly portion of the science of *fiqh* (jurisprudence). (The child) passed away and I came to offer my condolences, when he said to me: "I was wishing for my child to pass away." I said: "O Abū Ishāq, you are the scholar of the world and you are saying this of your own child, who memorized the Qur'an, and to whom you taught *ḥadīth* and *fiqh*?" He said: "Yes: I saw in a dream as if *Qiyāmah* had begun, and as if the children had jugs of water. They were welcoming people and giving them water to drink. It was an

(70) Al-Bayhaqī, *al-Shu'ab al-Imān* 9309.

⁶ Abū 'Abd al-Rahmān 'Abdullāh ibn Shawdhab (86-156).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 7:92.

⁷ Abū Bakr Muḥammad ibn Khalaf ibn Ḥayyān (d. 306/918).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 14:237.

⁸ Abū Ishāq Ibrāhīm ibn Ishāq ibn Ibrāhīm ibn Bashīr al-Bahdādī al-Ḥarbī (198-285).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 13:356.

extremely hot day, so I said to one of them, "Please give me some of this water to drink." He looked at me and said: "You are not my father." I said to them: "Who are you?" They said: "We are the children who passed away in the world, leaving our parents. We are welcoming them now and are giving them water to drink." He said: "That is why I desired his death."

This has been related in *Bard al-Akbād*.⁹

⁹ Al-Dimashqī, *Bard al-Akbād* 1:33.

WHAT HAS BEEN MENTIONED REGARDING:

THE CHILD MAKING
THE SCALES¹ OF THE PARENTS WEIGHTY

⁷² Ibn Sa'd, al-Nasā'ī, Ibn Hibbān, al-Ṭabarānī, al-Hākim (who judged it to be 'sound') and al-Bayhaqī have all included the following narration from Abū Salmā² (the shepherd of the Prophet ﷺ), who said:

"That the Prophet ﷺ said:

How fortunate are five; how weighty are they on the scale! *Lā ilāha illa 'llāh, Allāhu akbar, Subhāna 'llāh, Alḥamdu li-'llāh*, and a Muslim's pious child who passes away, if he (or she – the parent) hopes for reward (for the loss).³

¹ One of the stages of the Day of Judgement is the weighing of deeds, in order to reward Allah's servants appropriately for them. Verses of the Qur'ān and narrations of the Prophet ﷺ speak about this. For instance, Allah says: *And We shall place scales to do justice on the Day of Judgement, so no one will be wronged in any way. And even if it (any act, good or evil) is to the measure of a mustard seed, We will bring it forth. And We are enough to take account* (Sūrah al-Anbiyā', verse 47).

(72) Al-Nasā'ī, *Amal al-Yawm wa al-Laylah* 167, Ibn Hibbān, *al-Iḥsān fī Taqrīb Ṣaḥīḥ ibn Hibbān* 833, al-Ṭabarānī, *al-Mu'jam al-Kabīr* 873, (22:348), al-Hākim, *al-Mustadrak 'alā al-Ṣaḥīḥayn* 1885.

² Aslam al-Rā'ī al-Aswad (d. 7/628).

See Ibn al-Athīr, *Usud al-Ghābah* 1:104.

³ See Ibn Abī 'Āsim, *al-Āḥād wa al-Mathānī* 470, al-Dawlabī, *al-Kunā wa al-Asmā'* 218, al-Ṭabarānī, *Musnad al-Shāmiyyīn* 615, 804, al-Daylamī, *al-Firdaws bi Ma'thūr al-Khiṭāb* 2:175, al-Ṭabarānī, *al-Du'ā'* 1680, al-Ṭabarānī, *al-Mu'jam al-Kabīr* 873 (22:348), al-Dimyāṭī, *al-Tasallī wa al-Iḡtibāṭ* 1:79.

73 Aḥmad includes the following narration from Abū 'Umāmah⁴ who says:

'The Prophet ﷺ said:

How fortunate are those who say these five: *Subḥāna 'Llāh, Alḥamdu li-'Llāh, Lā ilāha illa 'Llāh, Allāhu akbar*, and a pious child who passes away – if (the parent) hopes for reward.⁵

74 Al-Ṭabarānī has included the following narration in *al-Awsaṭ* from Saḥīḥ who says:

'The Prophet ﷺ said:

How fortunate, how weighty, are five things on the scale! *Subḥāna 'Llāh, Alḥamdu li-'Llāh, Lā ilāha illa 'Llāh, Allāhu akbar*, and the pious child a Muslim sends forth.'

75 Al-Bazzār, and Ibn Sakan in *Ma'rifat al-Ṣaḥābah*, have included the following narration from Thawbān, the freed slave of the Prophet ﷺ,

'The Prophet ﷺ said:

How fortunate, how weighty are five things on the scale! *Lā ilāha illa 'Llāh, Subḥāna 'Llāh, Alḥamdu li-'Llāh, Allāhu akbar*, and a pious child that passes away if he (or she – the parent) hopes for reward therefrom.⁶

76 Al-Ṭabarānī has included the following narration from 'Abd

(73) *Musnad Aḥmad* 22178.

⁴ Abū 'Umāmah al-Bāhilī (d.81/700).

⁵ *Musnad Abī Dāwūd al-Ṭayālīsī* 1235, al-Dimyāṭī, *al-Tasallī wa al-Iḡtibāṭ* 1:78.

(74) al-Ṭabarānī, *al-Mu'jam al-Awsaṭ* 5151 (5:225).

(75) *Musnad al-Bazzār* 4186.

⁶ See *Musnad Aḥmad* 15662, 18076, 23100, al-Ṭabarānī, *Musnad al-Shāmiyyīn* 801, al-Ṭabarānī, *al-Du'ā'* 1679, al-Haythamī, *Kashf al-Astār 'an Zawā'id al-Bazzār* 3072, *Majma' al-Zawā'id* 145 (1:49), 16844 (10:88).

al-Raḥmān ibn Samurah⁷ who says:

'The Prophet ﷺ came to us and said:

Truly, I saw something strange last night. I saw someone from my *Ummah*, whom the Angels of punishment had encircled, then his *wuḍū'* came and saved him.

And he continued with the *ḥadīth* until he said:

And I saw a person from my *Ummah* whose scale was light, and the children he had sent forth came and made it weighty.⁸

77 In *Bard al-Akbād*, it is mentioned that Khallād ibn Manṣūr al-Wāsiṭī⁹ said:

Dāwūd ibn Abī Hind¹⁰ related this narration to us and said:

'I saw in my dream as if *Qiyāmah* had begun, and as if people were being summoned for reckoning. I was brought close to the scale. My good deeds were placed in one pan (of the scale) and my evil deeds in the other. The evil deeds outweighed the good. I was deeply perturbed by this, and then something like a handkerchief or a white piece of cloth was brought. It was placed with my good deeds and allowed them to outweigh (the evil deeds). It was said to me: "Do you know what this is?" I said "no." He said: "It was a miscarried child." I had lost a young

(76) Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Aḥādīth al-Ṭiwāl* 36.

⁷ Abū Sa'īd 'Abd al-Raḥmān ibn Sumurah ibn Ḥabīb ibn 'Abd al-Shams ibn 'Abd Manāf (d. 50/670).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 2:571, Ibn al-Athīr, *Usud al-Ghābah* 3:418, al-'Asqalānī, *al-Iṣābah* 4:262.

⁸ See Ibn Shāhīn, *Tarḥīb fī Faḍā'il al-A'māl* 526, al-Haythamī, *Majma' al-Zawā'id* 11746.

(77) Nāṣir al-Dīn al-Dimashqī, *Bard al-Akbād 'inda Faqḍ al-Awlād* 1:21.

⁹ Khallād ibn Manṣūr al-Wāsiṭī.

See Ibn Abī Ḥatīm, *Kitāb al-Jarḥ wa al-Ta'dīl* 3:368.

¹⁰ Dāwūd ibn Abī Hind Dīnār ibn 'Athāfir (d. 139/756).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 6:376, *Tadhkirah al-Ḥuffāz* 1:146.

73 Aḥmad includes the following narration from Abū 'Umāmah⁴ who says:

'The Prophet ﷺ said:

How fortunate are those who say these five: *Subḥāna 'Llāh, Alḥamdu li-'Llāh, Lā ilāha illa 'Llāh, Allāhu akbar*, and a pious child who passes away – if (the parent) hopes for reward.'⁵

74 Al-Ṭabarānī has included the following narration in *al-Awsaṭ* from Safīnah ؓ who says:

'The Prophet ﷺ said:

How fortunate, how weighty, are five things on the scale! *Subḥāna 'Llāh, Alḥamdu li-'Llāh, Lā ilāha illa 'Llāh, Allāhu akbar*, and the pious child a Muslim sends forth.'

75 Al-Bazzār, and Ibn Sakan in *Ma'rifat al-Ṣaḥābah*, have included the following narration from Thawbān ؓ, the freed slave of the Prophet ﷺ,

'The Prophet ﷺ said:

How fortunate, how weighty are five things on the scale! *Lā ilāha illa 'Llāh, Subḥāna 'Llāh, Alḥamdu li-'Llāh, Allāhu akbar*, and a pious child that passes away if he (or she – the parent) hopes for reward therefrom.'⁶

76 Al-Ṭabarānī has included the following narration from 'Abd

(73) *Musnad Aḥmad* 22178.

⁴ Abū 'Umāmah al-Bāhili (d.81/700).

⁵ *Musnad Abī Dāwūd al-Ṭayālīsī* 1235, al-Dim'yāṭī, *al-Tasallī wa al-Ightibāṭ* 1:78.

(74) al-Ṭabarānī, *al-Mu'jam al-Awsaṭ* 5151 (5:225).

(75) *Musnad al-Bazzār* 4186.

⁶ See *Musnad Aḥmad* 15662, 18076, 23100, al-Ṭabarānī, *Musnad al-Shāmiyyīn* 801, al-Ṭabarānī, *al-Du'ā'* 1679, al-Haythamī, *Kashf al-Astār 'an Zawā'id al-Bazzār* 3072, *Majma' al-Zawā'id* 145 (1:49), 16844 (10:88).

al-Raḥmān ibn Samurah ؓ⁷ who says:

'The Prophet ﷺ came to us and said:

Truly, I saw something strange last night. I saw someone from my *Ummah*, whom the Angels of punishment had encircled, then his *wuḍū'* came and saved him.

And he continued with the *ḥadīth* until he said:

And I saw a person from my *Ummah* whose scale was light, and the children he had sent forth came and made it weighty.'⁸

77 In *Bard al-Akbād*, it is mentioned that Khallād ibn Manṣūr al-Wāsiṭī⁹ said:

Dāwūd ibn Abī Hind¹⁰ related this narration to us and said:

'I saw in my dream as if *Qiyāmah* had begun, and as if people were being summoned for reckoning. I was brought close to the scale. My good deeds were placed in one pan (of the scale) and my evil deeds in the other. The evil deeds outweighed the good. I was deeply perturbed by this, and then something like a handkerchief or a white piece of cloth was brought. It was placed with my good deeds and allowed them to outweigh (the evil deeds). It was said to me: "Do you know what this is?" I said "no." He said: "It was a miscarried child." I had lost a young

(76) Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Aḥādīth al-Ṭiwāl* 36.

⁷ Abū Sa'īd 'Abd al-Raḥmān ibn Sumurah ibn Ḥabīb ibn 'Abd al-Shams ibn 'Abd Manāf (d. 50/670).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 2:571, Ibn al-Athīr, *Usud al-Ghābah* 3:418, al-'Asqalānī, *al-Iṣābah* 4:262.

⁸ See Ibn Shāhin, *Targhib fī Faḍā'il al-A'māl* 526, al-Haythamī, *Majma' al-Zawā'id* 11746.

(77) Nāṣir al-Dīn al-Dimashqī, *Bard al-Akbād 'inda Faqḍ al-Awlād* 1:21.

⁹ Khallād ibn Manṣūr al-Wāsiṭī.

See Ibn Abī Ḥātim, *Kitāb al-Jarḥ wa al-Ta'dīl* 3:368.

¹⁰ Dāwūd ibn Abī Hind Dīnār ibn 'Athāfir (d. 139/756).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 6:376, *Tadhkirah al-Ḥuffāz* 1:146.

daughter. Then it was said to me: "She is not yours, because you desired her death."¹¹

78 Ḥumayd ibn Zanjawīh includes the following narration from Bakr ibn 'Abdullāh¹² who said:

'A woman was shown as if she were brought towards a pan of the scale. She was placed within it, and in the other pan was placed the mountain of *Uḥud*, and she outweighed it. People said: "We have never seen the like of this!" It was said: "She lost 12 children and she swallowed the sighs (of pain) and quelled her tears."

¹¹ The meaning would appear to be that the narrator was shown the reward he might have had for his daughter's death, had he not desired it.

¹² Abū 'Abdillāh Bakr ibn 'Abdullāh ibn 'Amr al-Muzanī (d. 106/724). See al-Dhahabī, *Siyar A'lām al-Nubalā'* 4:532.

THE VIRTUES OF SENDING CHILDREN FORTH OVER KEEPING THEM

79 Muslim has included the following narration from Ḥaḍrat 'Abdullāh ibn Mas'ūd ؓ who says:

'The Prophet ﷺ said:

Whom do you consider a '*Raqūb*' amongst you?

We said: "The one that has no children." He said:

That is not a *Raqūb*, but rather a *Raqūb* is one who has sent forth no children.¹

Abū 'Ubayd mentions that the dictionary definition of *Raqūb* is one who has lost children in this world. However, Allah has specified it as having lost them in the hereafter, as if He had changed the place (of loss).

80 Al-Bazzār has included the following narration from Anas ؓ who says:

'The Prophet ﷺ said:

Whom do you consider a *Raqūb* amongst you?

(79) *Al-Muslim*, 2608.

¹ See al-Bayhaqī, *al-Sunan al-Kubrā*, 7145 (4:113), *al-Shu'ab al-Imān*, 7921, 9300, al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ*, 1:42, Muḥammad Khalīl, *Musnad al-Jāmī* 9193, *Musnad Aḥmad*, 3626, al-Bukhārī, *al-Adab al-Mufrad*, 154, *Musnad Abī Yā'la al-Mawṣilī*, 5162, Ṣaḥīḥ ibn Ḥibbān, 2950, Abū Nu'aym, *al-Ḥilyah al-Awliyā*, 4:128-129, *Kanz al-'Ummāl*, 6585.

(80) *Musnad al-Bazzār*, 7215.

They (the *Ṣaḥābah*) said: "The one that has no children." He said:

It is the one who has not sent children forth.²

81 Abū Ya'lā has included the following narration from Abū Hurayrah ؓ who says:

"The Prophet ؐ said:

Whom do you consider a *Raqūb* amongst you?

They (the *Ṣaḥābah*) said: "The one who has no children." He said:

It is the one who has not sent children forth.

82 'Abd al-Razzāq has recorded in *al-Muṣannaf* from Ḥaḍrat Mu'āwiyah ibn Qurrah ؓ who says:

"The Prophet ؐ said to some of the *Anṣār*:

Whom do you consider a *Raqūb* amongst you?

They said: "The one who has no children." He said:

No, it is the one who did not send children forth.

He (the Prophet ؐ) said:

Whom do you consider destitute amongst you?

They said: "One who has no wealth." He said:

No, it is the one who did not send forth good deeds for himself.³

83 Ibn Abī al-Dunyā has included the following narration in *al-ʿAzā* from Rajā ibn Jumaylah al-Aylī who ascribes it to the Prophet ؐ:

² Al-Haythamī, *Kashf al-Astār ʿan Zawā'id al-Bazzār* 860.

(81) *Musnad Abī Ya'lā al-Mawṣili*, 6032, 6046.

(82) *Jāmi' Ma'mar ibn Rāshid* 20142.

³ See Ibn Abī ʿĀsim, *al-Āḥād wa al-Mathānī* 1102.

"Whoever passes away and did not send forth a child will not enter *Jannah* except in the condition of *taṣrīd* (not satiated). It was asked: "O Messenger of Allah, what is meant by sending forth a child?" He said: "A child or a grandchild, or a brother whose company he joined for the sake of Allah; and whoever has no one that they sent forth, I will be the one they sent forth."⁴

Al-taṣrīd means not satiated.⁵

84 Al-Ṭabarānī has recorded in *al-Awsaṭ* from Sahl ibn Ḥunayf who says:

"The Prophet ؐ said:

Whoever has sent no one forth will not enter *Jannah* except in the condition of *taṣrīd*.

Someone said: "O Messenger of Allah, not all of us have someone we sent forth." He (the Prophet ؐ) said:

Doesn't each of you have a Muslim brother that you have sent forth whom you miss?⁶

85 Ibn Abī Shaybah and Ibn Mājah have included the following narration from Abū Hurayrah ؓ who says:

"The Prophet ؐ said:

A miscarried child that I send forth before me is more beloved to me than a cavalryman that I leave behind.'

⁴ See al-ʿIrāqī, *Tarḥ al-Tathrib fī Sharḥ al-Taqrīb* 3:247.

⁵ This means that anyone who has not experienced a child passing away will not enter *Jannah* completely satiated with drink, because they will be thirsty on the plains of *Qiyāmah*.

(84) al-Ṭabarānī, *al-Mu'jam al-Awsaṭ* 5745 (6:43).

⁶ Al-Haythamī, *Majma' al-Zawā'id* 4005.

They (the *Ṣaḥābah*) said: "The one that has no children." He said:

It is the one who has not sent children forth.²

81 Abū Ya'lā has included the following narration from Abū Hurayrah ؓ who says:

"The Prophet ﷺ said:

Whom do you consider a *Raqūb* amongst you?

They (the *Ṣaḥābah*) said: "The one who has no children." He said:

It is the one who has not sent children forth.

82 'Abd al-Razzāq has recorded in *al-Muṣannaḥ* from Ḥaḍrat Mu'āwiyah ibn Qurrah ؓ who says:

"The Prophet ﷺ said to some of the *Anṣār*:

Whom do you consider a *Raqūb* amongst you?

They said: "The one who has no children." He said:

No, it is the one who did not send children forth.

He (the Prophet ﷺ) said:

Whom do you consider destitute amongst you?

They said: "One who has no wealth." He said:

No, it is the one who did not send forth good deeds for himself.³

83 Ibn Abī al-Dunyā has included the following narration in *al-ʿAzā* from Rajā ibn Jumaylah al-Aylī who ascribes it to the Prophet ﷺ:

² Al-Haythamī, *Kaṣḥf al-Astār ʿan Zawā'id al-Bazzār* 860.

(81) *Musnad Abī Ya'lā al-Mawṣilī*, 6032, 6046.

(82) *Jāmi' Ma'mar ibn Rāshid* 20142.

³ See Ibn Abī 'Āṣim, *al-Āḥād wa al-Mathānī* 1102.

'Whoever passes away and did not send forth a child will not enter *Jannah* except in the condition of *taṣrīd* (not satiated). It was asked: "O Messenger of Allah, what is meant by sending forth a child?" He said: "A child or a grandchild, or a brother whose company he joined for the sake of Allah; and whoever has no one that they sent forth, I will be the one they sent forth."⁴

Al-taṣrīd means not satiated.⁵

84 Al-Ṭabarānī has recorded in *al-Awsaṭ* from Sahl ibn Ḥunayf who says:

"The Prophet ﷺ said:

Whoever has sent no one forth will not enter *Jannah* except in the condition of *taṣrīd*.

Someone said: "O Messenger of Allah, not all of us have someone we sent forth." He (the Prophet ﷺ) said:

Doesn't each of you have a Muslim brother that you have sent forth whom you miss?⁶

85 Ibn Abī Shaybah and Ibn Mājah have included the following narration from Abū Hurayrah ؓ who says:

"The Prophet ﷺ said:

A miscarried child that I send forth before me is more beloved to me than a cavalryman that I leave behind.'

⁴ See al-ʿIrāqī, *Ṭarḥ al-Tathrib fī Sharḥ al-Taqrīb* 3:247.

⁵ This means that anyone who has not experienced a child passing away will not enter *Jannah* completely satiated with drink, because they will be thirsty on the plains of *Qiyāmah*.

(84) al-Ṭabarānī, *al-Mu'jam al-Awsaṭ* 5745 (6:43).

⁶ Al-Haythamī, *Majma' al-Zawā'id* 4005.

86 Ibn Abī al-Dunyā has included the following narration from 'Amr ibn Shu'ayb⁷ from his father, who had it from the grandfather, who says:

'The Prophet ﷺ said:

One who sends forth a male offspring before he reaches puberty is better off than if he left a hundred behind him, all of whom strive in the path of Allah whose magnificence does not end till the Day of *Qiyāmah*.⁸

87 Ibn Abī al-Dunyā has included the following narration from Ḥasan⁹ who says:

'The Prophet ﷺ said:

For me to send forth one miscarried child is more beloved to me than leaving behind a hundred (children who become) cavalymen, all of whom strive in the path of Allah.¹⁰

88 Ibn Abī al-Dunyā has included the following narration from Ayūb ibn Mūsā,¹¹

(85) *Muṣannaf ibn Abī Shaybah* 11888, *Ibn Mājah* 1607.

⁷ 'Amr ibn Shu'ayb ibn Muḥammad (d. 118/736).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 5:165.

⁸ See al-Daylamī, *al-Firdaws bi Ma'thūr al-Khiṭāb* 5651.

⁹ Ḥasan ibn 'Alī ibn Abī Ṭālib ibn 'Abd al-Muṭṭalib ibn Hāshim ibn 'Abd Manāf (d. 3-64). See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:245, Ibn al-Athīr, *Usud al-Ghābah* 2:13, al-'Āṣqalānī, *al-Iṣābah* 2:60.

¹⁰ Imām al-Bukhārī relates a narration of 'Abdullāh ibn Mas'ūd, 'He (Ibn Mas'ūd) poses the question to the Prophet ﷺ, "which is the most beloved deed to Allah." The Prophet ﷺ responds, "to establish the prayer at the appointed time." He again presents the question to the Messenger of Allah ﷺ. The Prophet ﷺ responds, "obedience to thy parents." On the third time he states, "(the most beloved deed to Allah is) to strive in the path of Allah" (*al-Adab al-Mufrad* 1).

¹¹ Abū Mūsā Ayūb ibn Mūsā ibn 'Amr ibn Sa'īd ibn al-'Āṣ (d. 133/750) See Imām al-Dhahabī, *Siyar A'lām al-Nubalā'* 6:135.

'The Prophet ﷺ said to Zubayr¹²:

O Zubayr, truly, if you send forth one miscarried child, it is better than leaving behind a hundred children, all on horseback and striving in the path of Allah.'

89 Abū Nu'aym and al-Dimyātī have included the following narration from Nubayṭ ibn Sharīṭ¹³ from the Prophet ﷺ,

'He said to a person carrying his child:

May Allah grant you benefit through him; for if I were to say to you, "May Allah grant you blessings through him," you would lose him."¹⁴

90 Abū Nu'aym in his *al-Hilyah* and al-Bayhaqī in his *al-Shu'ab al-Imān* have included the following narration from Kathīr ibn Tamīm al-Dārī who says:

'I was sitting with Sa'īd ibn Jubayr,¹⁵ when his son 'Abdullāh¹⁶ came to him. He was a scholar of *fiqh* (jurisprudence). Sa'īd said, "Truly I know the best trait in him." It was asked: "What is it?" He said: "That he ('Abdullāh) passes away while I hope for reward for it (losing him)."¹⁷

91 Abū Nu'aym has included the following narration from 'Amr ibn Maymūn ibn Mahrān¹⁸ who says:

¹² Zubayr ibn al-'Awwām (see pg. 52).

¹³ Nubayṭ ibn Sharīṭ ibn Anas ibn Mālik ibn Hilāl al-Ashja'ī.

See Ibn al-Athīr, *Usud al-Ghābah* 5:278.

¹⁴ See Muḥammad ibn Ishāq al-Aṣbahānī, *al-Fawā'id* 351.

(90) Abū Nu'aym, *al-Hilyah al-Awliyā* 4:275, *al-Shu'ab al-Imān* 9310.

¹⁵ Sa'īd ibn Jubayr ibn Hishām (d. 95/714).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 4:321, Ibn Khallikān, *Wafayāt al-A'yān* 2:371.

¹⁶ There is nothing specific written in regards to 'Abdullāh. This is possibly because he passed away whilst in his youth. His father's title, as mentioned in *Siyar* is Abū 'Abdullāh, which is an indication to him.

¹⁷ See al-Dimyātī, *al-Tasallī wa al-Ightibāṭ* 1:98.

(91) Abū Nu'aym, *al-Hilyah al-Awliyā* 4:90.

86 Ibn Abī al-Dunyā has included the following narration from 'Amr ibn Shu'ayb⁷ from his father, who had it from the grandfather, who says:

'The Prophet ﷺ said:

One who sends forth a male offspring before he reaches puberty is better off than if he left a hundred behind him, all of whom strive in the path of Allah whose magnificence does not end till the Day of *Qiyāmah*.⁸

87 Ibn Abī al-Dunyā has included the following narration from Ḥasan⁹ who says:

'The Prophet ﷺ said:

For me to send forth one miscarried child is more beloved to me than leaving behind a hundred (children who become) cavalymen, all of whom strive in the path of Allah.¹⁰

88 Ibn Abī al-Dunyā has included the following narration from Ayūb ibn Mūsā,¹¹

(85) Muṣannaf ibn Abī Shaybah 11888, *Ibn Mājah* 1607.

⁷ 'Amr ibn Shu'ayb ibn Muḥammad (d. 118/736).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 5:165.

⁸ See al-Daylamī, *al-Firdaws bi Ma'thūr al-Khiṭāb* 5651.

⁹ Ḥasan ibn 'Alī ibn Abī Ṭālib ibn 'Abd al-Muṭṭalib ibn Hāshim ibn 'Abd Manāf (d. 3-64). See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:245, Ibn al-Athīr, *Usud al-Ghābah* 2:13, al-Āsqalānī, *al-Iṣābah* 2:60.

¹⁰ Imām al-Bukhārī relates a narration of 'Abdullāh ibn Mas'ūd, 'He (Ibn Mas'ūd) poses the question to the Prophet ﷺ, "which is the most beloved deed to Allah." The Prophet ﷺ responds, "to establish the prayer at the appointed time." He again presents the question to the Messenger of Allah ﷺ. The Prophet ﷺ responds, "obedience to thy parents." On the third time he states, "(the most beloved deed to Allah is) to strive in the path of Allah" (*al-Adab al-Mufrad* 1).

¹¹ Abū Mūsā Ayūb ibn Mūsā ibn 'Amr ibn Sa'īd ibn al-Āṣ (d. 133/750). See Imām al-Dhahabī, *Siyar A'lām al-Nubalā'* 6:135.

'The Prophet ﷺ said to Zubayr¹²:

O Zubayr, truly, if you send forth one miscarried child, it is better than leaving behind a hundred children, all on horseback and striving in the path of Allah.'

89 Abū Nu'aym and al-Dimyātī have included the following narration from Nubayṭ ibn Sharīṭ¹³ from the Prophet ﷺ,

'He said to a person carrying his child:

May Allah grant you benefit through him; for if I were to say to you, "May Allah grant you blessings through him," you would lose him."¹⁴

90 Abū Nu'aym in his *al-Hilyah* and al-Bayhaqī in his *al-Shu'ab al-Imān* have included the following narration from Kathīr ibn Tamīm al-Dārī who says:

'I was sitting with Sa'īd ibn Jubayr,¹⁵ when his son 'Abdullāh¹⁶ came to him. He was a scholar of *fiqh* (jurisprudence). Sa'īd said, "Truly I know the best trait in him." It was asked: "What is it?" He said: "That he ('Abdullāh) passes away while I hope for reward for it (losing him)."¹⁷

91 Abū Nu'aym has included the following narration from 'Amr ibn Maymūn ibn Mahrān¹⁸ who says:

¹² Zubayr ibn al-'Awwām (see pg. 52).

¹³ Nubayṭ ibn Sharīṭ ibn Anas ibn Mālik ibn Hilāl al-Ashja'ī.

See Ibn al-Athīr, *Usud al-Ghābah* 5:278.

¹⁴ See Muḥammad ibn Ishāq al-Aṣbahānī, *al-Fawā'id* 351.

(90) Abū Nu'aym, *al-Hilyah al-Awliyā* 4:275, *al-Shu'ab al-Imān* 9310.

¹⁵ Sa'īd ibn Jubayr ibn Hishām (d. 95/714).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 4:321, Ibn Khallikān, *Wafayāt al-A'yān* 2:371.

¹⁶ There is nothing specific written in regards to 'Abdullāh. This is possibly because he passed away whilst in his youth. His father's title, as mentioned in *Siyar* is Abū 'Abdullāh, which is an indication to him.

¹⁷ See al-Dimyātī, *al-Tasallī wa al-Ightibāṭ* 1:98.

(91) Abū Nu'aym, *al-Hilyah al-Awliyā* 4:90.

'I was with my father when he met Makhūl, who had his son with him. My father said to him: "Who is this?" He said, "My son." He (my father) said, "How pleased are you with him?" He (Makhūl) said: "There is no good trait that I have not seen in him, with the exception of one." He (my father) said: "And what is that?" He said: "I wish that he should pass away and I be rewarded because of (losing) him."'

92 Abū Nu'aym has extracted from Abū Muslim al-Khawlānī ¹⁹ who says:

'If I had a child and Allah made his upbringing excellent until he reached the prime of his youth and was the best he could be, and then Allah took him away from me, that would be more beloved to me than me having the whole world and all it contains.'²⁰

93 It is mentioned in *Bard al-Akbād* from Ḥumayd ibn 'Abd al-Raḥmān al-Ḥimyarī²¹ from the Prophet ﷺ,

'A person asked him and said: "O Messenger of Allah, what benefit do I gain from my children?" The Prophet ﷺ said:

Whatever you have sent forth from among them.

He asked: "What about those I leave behind?" He said:

¹⁸ Abū Abdillāh 'Amr ibn Maymūn ibn Mahrān (d. 145/762).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 6:346, *Tadhkirah al-Ḥuffāz* 1:60.

(92) Abū Nu'aym, *al-Ḥilyah al-Awliyā'* 2:126.

¹⁹ Abū Muslim al-Khawlānī al-Dārānī (d. 62/682).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 4:7, Ibn al-Athīr, *Usud al-Ghābah* 6:270, al-ʿĀṣqalānī, *al-Iṣābah* 7:328.

²⁰ See Ibn al-Mubārak, *Kitāb al-Zuhd* 466,

(93) Nāṣir al-Dīn al-Dimashqī, *Bard al-Akbād 'inda Faqd al-Awlād* 1:27.

²¹ Ḥumayd ibn 'Abd al-Raḥmān al-Ḥimyarī.

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 4:293.

You gain from them what Muḍar gained from his children.'²²

Ḥumayd adds: "It is better and more beloved to me to send forth even a miscarried child."²³

94 It has been recorded from Abū al-Aḥwas 'Awf ibn Mālik al-Jushamī²⁴ who says:

'We went in to meet 'Abdullāh ibn Mas'ūd ²⁵ and he had his children with him, three boys that were like gold coins in their handsomeness. We were amazed with their handsomeness. He said: "It seems that you are envious of them?" We said: "Yes, by Allah." He lifted up his head to the roof of his small house, where sparrows had made a nest and had laid eggs. He said: "By the One in whose control is my life, were I to dust from my hands the sand of their graves, it would be more beloved to me than the sparrows' nest falling²⁵ and their eggs breaking."²⁶

95 Ibn al-Mubārak²⁷ has recorded in *al-Zuhd* from 'Iyāḍ ibn 'Uqbah

²² Muḍar, son of Nizār, is a man in the lineage of the Prophet ﷺ. The meaning is that the most a person can gain from his living progeny is similar to what Muḍar gained from his, which was power, wealth and leadership. (His line includes the tribe of Quraysh and the clan of Banū Hāshim, the leaders of their age). Whereas someone who loses a child may gain not only what is possible to gain in the way of worldly power, status and wealth, but also all the benefits expounded in the narrations about intercession and entry into Paradise, etc.

²³ See al-Bayhaqī, *al-Shu'ab al-Imān* 9302.

²⁴ Abū al-Aḥwas 'Awf ibn Mālik ibn 'Abd Kilāl al-Jushamī.

See Ibn al-Athīr, *Usud al-Ghābah* 4:275, al-ʿĀṣqalānī, *al-Tahdhīb al-Tahdhīb* 8:169.

²⁵ The meaning is elusive, but the sparrow's nest falling would seem to be a *kinayah* (metonymy or allusion) indicating an unexpected boon. So, better than an unexpected boon or gift would be to gain the reward of losing a child.

²⁶ See Ibn al-Mubārak, *Kitāb al-Zuhd* 880, Nu'aym ibn Ḥammād, *al-Fitan* 165.

(95) Ibn al-Mubārak, *Kitāb al-Zuhd* 465.

²⁷ 'Abdullāh ibn al-Mubārak al-Wāḍiḥ (118-181).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 8:378, Ibn Khallikān, *Wafayāt al-A'yān* 3:32.

al-Fahrī,²⁸

'His son passed away. When he entered his grave, a person said: "By Allah, he could have been the leader of an army, so hope for reward (because of losing him)." He said: "And what is stopping me? Yesterday he was one of the adornments of worldly life, and today he is one of the everlasting good deeds."

96 Humayd ibn Zanjawī includes the following narration from Layth ibn Sa'd²⁹ from Yazīd ibn Abī Ḥabīb:³⁰

'A son of 'Iyād ibn 'Uqbah was about to pass away. 'Iyād was not present. The boy's mother said: "If Abū Wahab³¹ were here, then his eyes would be cooled (he would be contended)."³² Layth said, "When 'Iyād ibn 'Uqbah was about to pass away, he said to his brother Abū 'Ubayd: "We should congratulate you: I was hoping that you would be before me, so I could hope for reward for (losing) you."

97 Humayd ibn Zanjawī includes the following narration from Sahl ibn al-Ḥanzaliyyah al-Anṣārī,³³ who did not have children:

²⁸ 'Iyād ibn 'Uqbah ibn Nafi' al-Fahrī (who is Mentioned under his brother, Abū 'Ubaydah ibn Nafi' al-Fahrī).

See al-Āsḡalānī, *al-Tahdhīb al-Tahdhīb* 12:160, al-Mizzī, *Tahdhīb al-Kamāl* 34:60.

²⁹ al-Layth ibn Sa'd ibn 'Abd al-Raḥmān (94-175).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 8:136, Ibn Khallikān, *Wafayāt al-A'yān* 4:127.

³⁰ Yazīd ibn Abī Ḥabīb (d. 128/745).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 6:31.

³¹ I.e. 'Iyād ibn 'Uqbah. (Abū Wahab is a *kunya*, or relational name, meaning 'father of Wahab').

³² Lest this seem cold or harsh, we should remember that for these people whose faith was so strong, the promise of reward for exercising patience and being steadfast at the time of losing someone was so vivid and real that they expressed joy at gaining the reward.

³³ Sahl ibn al-Rabī' ibn 'Amr ibn Adī ibn Zayd al-Awsī (d. Beginning of Mu'āwiyah ☪ *Khilāfah*)

See Ibn al-Athīr, *Usud al-Ghābah* 2:532.

"If I had any child in Islam, or a miscarried child, and hoped for reward (for losing him), it would be more beloved to me than if the entire world belonged to me."

al-Fahrī,²⁸

'His son passed away. When he entered his grave, a person said: "By Allah, he could have been the leader of an army, so hope for reward (because of losing him)." He said: "And what is stopping me? Yesterday he was one of the adornments of worldly life, and today he is one of the everlasting good deeds."'

96 Ḥumayd ibn Zanjawīh includes the following narration from Layth ibn Sa'd²⁹ from Yazīd ibn Abī Ḥabīb:³⁰

'A son of 'Iyād ibn 'Uqbah was about to pass away. 'Iyād was not present. The boy's mother said: "If Abū Wahab³¹ were here, then his eyes would be cooled (he would be contended)."³² Layth said, "When 'Iyād ibn 'Uqbah was about to pass away, he said to his brother Abū 'Ubayd: "We should congratulate you: I was hoping that you would be before me, so I could hope for reward for (losing) you."'

97 Ḥumayd ibn Zanjawīh includes the following narration from Sahl ibn al-Ḥanẓaliyyah al-Anṣārī,³³ who did not have children:

²⁸ 'Iyād ibn 'Uqbah ibn Nafi' al-Fahrī (who is Mentioned under his brother, Abū 'Ubaydah ibn Nafi' al-Fahrī).

See al-ʿĀṣqalānī, *al-Taḥdhīb al-Taḥdhīb* 12:160, al-Mizzī, *Taḥdhīb al-Kamāl* 34:60.

²⁹ al-Layth ibn Sa'd ibn 'Abd al-Raḥmān (94-175).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 8:136, Ibn Khallikān, *Wafayāt al-A'yān* 4:127.

³⁰ Yazīd ibn Abī Ḥabīb (d. 128/745).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 6:31.

³¹ I.e. 'Iyād ibn 'Uqbah. (Abū Wahab is a *kunya*, or relational name, meaning 'father of Wahab').

³² Lest this seem cold or harsh, we should remember that for these people whose faith was so strong, the promise of reward for exercising patience and being steadfast at the time of losing someone was so vivid and real that they expressed joy at gaining the reward.

³³ Sahl ibn al-Rabī' ibn 'Amr ibn Adī ibn Zayd al-Awsī (d. Beginning of Mu'āwiyah ☞ *Khilāfah*)

See Ibn al-Athīr, *Usud al-Ghābah* 2:532.

"If I had any child in Islam, or a miscarried child, and hoped for reward (for losing him), it would be more beloved to me than if the entire world belonged to me."

WHAT HAS BEEN MENTIONED REGARDING:
THE GREAT REWARD
AT THE DEMISE OF A CHILD

⁹⁸ Abū Bakr Muḥammad ibn Khalaf, known as Wakīʿ, has included the following narration in *Kitāb al-Ghurar min al-Akḥbār* – so also al-Ṭabarānī in *al-Awsaṭ* and Aḥmad al-ʿAskarī in *al-Mawāʿiẓ* – from Muʿādh ibn Jabal ؓ who says:

'My son passed away, so the Prophet ﷺ wrote to me:

From Muḥammad, the Messenger of Allah to Muʿādh ibn Jabal.

Peace be upon you. I praise Allah that there is no god but He.

To proceed: May Allah increase you in your reward, and may He inspire you with patience, and may He grant me and you gratitude. Then (know well) that ourselves, our families and our children are from the gifts of Allah, and are His trust kept with us. Allah grants benefit by means of them in joy and happiness, and He takes them back with a great reward, if you are patient and hope for reward. So never become anxious over (losing) him O Muʿādh, for you will be deprived of your reward, and you will have regret over what you lost. If you could see the reward of your calamity, then certainly the calamity would decrease. And know well that being anxious will not return the departed, nor will it alleviate sadness, so your regret should dissipate over what has befallen you, and it is as if (what was

(98) al-Ṭabarānī, *al-Muʿjam al-Awsaṭ* 83.

WHAT HAS BEEN MENTIONED REGARDING:
THE GREAT REWARD
AT THE DEMISE OF A CHILD

⁹⁸ Abū Bakr Muḥammad ibn Khalaf, known as Wakī, has included the following narration in *Kitāb al-Ghurar min al-Akhbār* – so also al-Ṭabarānī in *al-Awsaṭ* and Aḥmad al-ʿAskarī in *al-Mawāʾiẓ* – from Muʿadh ibn Jabal ؓ who says:

‘My son passed away, so the Prophet ﷺ wrote to me:

From Muḥammad, the Messenger of Allah to Muʿadh ibn Jabal.

Peace be upon you. I praise Allah that there is no god but He.

To proceed: May Allah increase you in your reward, and may He inspire you with patience, and may He grant me and you gratitude. Then (know well) that ourselves, our families and our children are from the gifts of Allah, and are His trust kept with us. Allah grants benefit by means of them in joy and happiness, and He takes them back with a great reward, if you are patient and hope for reward. So never become anxious over (losing) him O Muʿadh, for you will be deprived of your reward, and you will have regret over what you lost. If you could see the reward of your calamity, then certainly the calamity would decrease. And know well that being anxious will not return the departed, nor will it alleviate sadness, so your regret should dissipate over what has befallen you, and it is as if (what was

(98) al-Ṭabarānī, *al-Muʿjam al-Awsaṭ* 83.

meant to happen) has happened.'

*Was Salaam.*²

99 'Abd al-Razzāq has included the following narration in *al-Muṣannaf*, Aḥmad ibn Ḥanbal in *al-Zuhd*, and al-Bayhaqī in *al-Shu'ab* from Zayd ibn Aslam ؓ³ who says:

'A son of Dāwūd ؓ passed away, over which he was devastated, when it was said to him: "What was he to you?" He said: "More than the whole world filled with gold." It was said: "For you will be a similar reward."⁴

² See Ibn al-A'rābī, *Kitāb al-Mu'jam* 946, al-Ṭabarānī, *al-Mu'jam al-Kabīr* 324 (20:155), al-Ṭabarānī, *Kitāb al-Du'ā* 1216, al-Ḥākim, *al-Mustadrak 'alā al-Ṣaḥīḥayn* 5193, Abū Nu'aym, *al-Hilyah al-Awliyā* 1:242, al-Dimiyāṭī, *al-Tasallī wa al-Ightibāṭ* 1:56, *Kanz al-Ummāl* 42963.

(99) *Muṣannaf ibn 'Abd al-Razzāq* 20141, al-Bayhaqī, *al-Shu'ab al-Imān* 9308.

³ Abū 'Abdillāh Zayd ibn Aslam (164-241).

See al-Dhahabī, *Siyar A'lām al-Nubalā* 5:316, *Tadhkirat al-Huffāz* 1:132.

⁴ See *Jāmi' Ma'mar ibn Rāshid* 20141.

WHAT HAS BEEN MENTIONED REGARDING:

AL-HAMD AND AL-ISTIJRĀ'
AT THE TIME OF A CALAMITY

100 Aḥmad, al-Tirmidhī (who judged the narration to be 'sound'), Ḥumayd ibn Zanjawīh, and al-Ṭabarānī have all narrated the following from Abū Sinān¹ who says:

'I buried my son Sinān, whilst Abū Ṭalḥah al-Khawlānī² was sitting at the edge of the grave. When I decided to climb out, he caught hold of my hand and said: "Should I give you glad tidings O Abū Sinān?" I said: "Please do" He said: 'Al-Ḍaḥḥāk ibn 'Abd al-Raḥmān ibn Arzab³ related to me from Abū Mūsā al-Ash'arī⁴ that the Prophet ﷺ said:

When a child of a servant passes away, Allah says to His angels: "You have taken the soul of a child of my servant?" They say: "Yes." He (Allah) says: "You have taken the fruit of his heart?"⁵ They (the Angels) say: "Yes." So He says: "What did my servant say?" They say:

(100) *Musnad Aḥmad* 19567, *al-Tirmidhī* 1021.

¹ Abū Sinān Sa'īd ibn Sinān al-Burjumī al-Shaybānī (d. 31/651).

See al-Dhahabī, *Siyar A'lām al-Nubalā* 6:406.

² Abū Ṭalḥah al-Khawlānī.

See Ibn al-Athīr, *Usud al-Ghābah* 2:15.

³ Al-Ḍaḥḥāk ibn 'Abd al-Raḥmān ibn Arzab (d. 105/723).

See al-Dhahabī, *Siyar A'lām al-Nubalā* 4:598, al-ʿĀsqalānī, *Tahdhīb al-Tahdhīb* 4:446.

⁴ Abū Mūsā 'Abdullāh ibn Qays ibn Sulaym ibn Ḥaḍḍār ibn Ḥarb al-Ash'arī.

See al-Dhahabī, *Siyar A'lām al-Nubalā* 2:380, Ibn al-Athīr, *Usud al-Ghābah* 3:337, al-ʿĀsqalānī, *al-Iṣābah* 7:322.

⁵ The apple of his eye.

meant to happen) has happened.'

Was Salaam.²

99 'Abd al-Razzāq has included the following narration in *al-Muṣannaf*, Aḥmad ibn Ḥanbal in *al-Zuhd*, and al-Bayhaqī in *al-Shu'ab* from Zayd ibn Aslam رضي الله عنه³ who says:

'A son of Dāwūd رضي الله عنه passed away, over which he was devastated, when it was said to him: "What was he to you?" He said: "More than the whole world filled with gold." It was said: "For you will be a similar reward."⁴

² See Ibn al-A'rābī, *Kitāb al-Mu'jam* 946, al-Ṭabarānī, *al-Mu'jam al-Kabīr* 324 (20:155), al-Ṭabarānī, *Kitāb al-Du'a* 1216, al-Ḥākim, *al-Mustadrak 'alā al-Ṣaḥīḥayn* 5193, Abū Nu'aym, *al-Hilyah al-Awliyā* 1:242, al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ* 1:56, *Kanz al-Ummāl* 42963.

(99) *Muṣannaf ibn 'Abd al-Razzāq* 20141, al-Bayhaqī, *al-Shu'ab al-Imān* 9308.

³ Abū 'Abdillāh Zayd ibn Aslam (164-241).

See al-Dhahabī, *Siyar A'lām al-Nubalā* 5:316, *Tadhkirat al-Huffāz* 1:132.

⁴ See *Jāmi' Ma'mar ibn Rāshid* 20141.

WHAT HAS BEEN MENTIONED REGARDING:

AL-HAMD AND AL-ISTIJRĀ'
AT THE TIME OF A CALAMITY

100 Aḥmad, al-Tirmidhī (who judged the narration to be 'sound'), Ḥumayd ibn Zanjawīh, and al-Ṭabarānī have all narrated the following from Abū Sinān¹ who says:

'I buried my son Sinān, whilst Abū Ṭalḥah al-Khawlānī² was sitting at the edge of the grave. When I decided to climb out, he caught hold of my hand and said: "Should I give you glad tidings O Abū Sinān?" I said: "Please do" He said: 'Al-Ḍaḥḥāk ibn 'Abd al-Raḥmān ibn Arzab³ related to me from Abū Mūsā al-Ash'arī⁴ that the Prophet ﷺ said:

When a child of a servant passes away, Allah says to His angels: "You have taken the soul of a child of my servant?" They say: "Yes." He (Allah) says: "You have taken the fruit of his heart?"⁵ They (the Angels) say: "Yes." So He says: "What did my servant say?" They say:

(100) *Musnad Aḥmad* 19567, *al-Tirmidhī* 1021.

¹ Abū Sinān Sa'īd ibn Sinān al-Burjumī al-Shaybānī (d. 31/651).

See al-Dhahabī, *Siyar A'lām al-Nubalā* 6:406.

² Abū Ṭalḥah al-Khawlānī.

See Ibn al-Athīr, *Usud al-Ghābah* 2:15.

³ Al-Ḍaḥḥāk ibn 'Abd al-Raḥmān ibn Arzab (d. 105/723).

See al-Dhahabī, *Siyar A'lām al-Nubalā* 4:598, al-'Asqalānī, *Tahdhīb al-Tahdhīb* 4:446.

⁴ Abū Mūsā 'Abdullāh ibn Qays ibn Sulaym ibn Ḥaqqār ibn Ḥarb al-Ash'arī.

See al-Dhahabī, *Siyar A'lām al-Nubalā* 2:380, Ibn al-Athīr, *Usud al-Ghābah* 3:337, al-

'Asqalānī, *al-Isābah* 7:322.

⁵ The apple of his eye.

"He praised you and recited *Innā li 'Llāhi wa innā ilayhi rāji'ūn*."⁶ So Allah, the Most High says: "Build for my servant a house in *Jannah* and name it *Bayt al-Hamd*."^{7 8}

101 Ibn Abī al-Dunyā includes the following narration in *al-'Azā* from Abū Bakr ibn Abī Maryam,⁹ who says:

'I heard our elders saying that the Prophet ﷺ said:

Certainly when calamity befalls the afflicted people, they are devastated and their splendour is spoilt, and then a person passes by them and says *Innā li 'Llāhi wa innā ilayhi rāji'ūn* and he ends up gaining more reward than those afflicted."¹⁰

102 Aḥmad, Ibn Mājah, and al-Bayhaqī in *al-Shu'ab* have all included the following narration from Ḥasan ibn 'Alī ؓ who says:

'The Prophet ﷺ said:

Whoever has been afflicted by a calamity and he remembers the calamity and renews his *Istirjā'*, even though it has been a while, Allah writes for him a reward similar to the day of the calamity."¹¹

⁶ To Allah do we belong and unto Him is our return.

⁷ The House of Praise.

⁸ See al-Bayhaqī, *al-Shu'ab al-Imān* 9249, Ibn Hibbān, *al-Iḥsān fī Taqrīb Ṣaḥīḥ ibn Hibbān* 2948, *Musnad Abī Dāwūd al-Ṭayālīsī* 510, Ibn al-Sunnī, *'Amal al-Yawm wa al-Laylah* 581, al-Bayhaqī, *al-Ādāb* 756, al-Bayhaqī, *al-Sunan al-Kubrā* 7146 (4:113), Ibn Mubārak, *al-Zuhd wa al-Raqā'iq* 2:27, *Sharḥ al-Sunnah li al-Baghawī* 1549, al-Dimyāṭī, *al-Tasallī wa al-Iḡtibāt* 1:52.

⁹ Abū Bakr ibn 'Abdillāh ibn Abī Maryam (d. 156/772). See al-Dhahabī, *Siyar A'lām al-Nubalā'* 7:64.

¹⁰ Ibn al-Mubārak, *al-Zuhd wa al-Raqā'iq* 2:28.

(102) *Musnad Aḥmad* 1734, *Ibn Mājah* 1600, al-Bayhaqī, *Shu'ab al-Imān* 9246.

¹¹ See *Kanz al-'Ummāl* 6634, *Musnad Ibn Abī Shaybah* 790, Ibn al-Sunī, *'Amal al-Yawm wa al-Laylah* 559, *Musnad Abī Ya'lā al-Mawṣilī* 6777, 6778, al-Dawlābī, *al-Kunā wa al-Asmā'* 1858, al-Ṭabarānī, *al-Mu'jam al-Kabīr* 2895 (3:142), al-Dimyāṭī, *al-Tasallī wa al-*

103 Sa'īd ibn Manṣūr includes a similar narration from 'Ā'ishah ؓ.¹²

104 Ibn Abī al-Dunyā includes the following narration in *al-'Azā* from Shahr ibn Ḥawshab ؓ¹³ who says that the Prophet ﷺ said:

No Muslim remembers his calamity, even after some time has passed, except Allah renews for him its reward.

105 Ibn Abī al-Dunyā includes the following narration from Sa'īd ibn al-Musayyab ؓ¹⁴ who attributes it to the Prophet ﷺ:

Whoever says *Istirjā'* after 40 years, Allah grants him the reward of his calamity as the day he was afflicted.¹⁵

106 Ibn Abī al-Dunyā includes the following narration from Ka'b ؓ¹⁶ who says:

'No person is afflicted with a calamity and he remembers it after 40 years and says *Istirjā'*, except Allah rewards him at that point as if he said *Istirjā'* on the day he was afflicted.'

107 Al-Bayhaqī has included the following narration in *al-Shu'ab* from Sa'īd ibn Jubayr who says:

'No nation has been given *Istirjā'* except this one. Did you not hear

Iḡtibāt 1:48, al-Tabrizī, *al-Mishkāt al-Maṣābiḥ* 1759.

¹² See footnotes of al-Bayhaqī, *al-Shu'ab al-Imān* 12:182 (with reference to al-Bukhārī, *al-Tārīkh al-Kabīr* 1/1:287).

¹³ Abū Sa'īd Shahr ibn Ḥawshab al-Ash'arī (d. 111/729).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 4:372.

¹⁴ Sa'īd ibn Musayyab ibn Ḥazn ibn Abī Wahb ibn 'Amr ibn 'Ā'ith ibn 'Imrān ibn Makhzūm ibn Yaqaẓah (d. 93/711).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 4:217, Ibn Khallikān, *Wafayāt al-A'yān* 2:375.

¹⁵ Al-Munāwī, *Fayḍ al-Qadīr* (6:69).

¹⁶ Ka'b ibn Mālik ibn Abī Ka'b (d. 51/671).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 2:523, Ibn al-Athīr, *Usūd al-Ghābah* 4:425, al-'Asqalānī, *al-Iṣābah* 5:456.

Ya'qūb ۞ saying: "How sad am I about Yūsuf ۞?"¹⁷

108 Ibn Abī al-Dunya in *al-Shukr*, and Al-Bayhaqī in *al-Shu'ab* have included the following narration from 'Amr ibn Shu'ayb, who had it from his father, who relates from his ('Amr's) grandfather, 'Abdullāh ibn 'Amr ۞, who says:

'Whoever has these four (traits) in him, Allah will build for him a house in *Jannah*: A person who, the preservation of his matters is *Lā ilāha illa 'Llāh* and the one who, when afflicted with calamity says *Innā li-'Llāhi wa innā ilayhi rāji'ūn*, and when given something he says *Al-hamdu li-'Llāh*, and when he sins he says *Astagfiru 'Llāh*.'¹⁸

109 Sa'īd ibn Manṣūr has included the following narration from Yahyā ibn Jābir:¹⁹

'A person came to the Prophet ۞ and said:

"What destroys reward at the time of a calamity?" He ۞ said:

The clapping of a right²⁰ hand over the left.²¹

110 Abū Nu'aym in his *al-Hilyah* has included the following narration from Ja'far ibn Muḥammad²² who says:

(107) Al-Bayhaqī, *al-Shu'ab al-Imān* 9242.

¹⁷ See *Kanz al-'Ummāl* 37905.

(108) Ibn Abī al-Dunyā, *al-Shukr* 201, al-Bayhaqī, *al-Shu'ab al-Imān* 9243.

¹⁸ See Ibn Abī al-Dunyā, *Mawsū'ah ibn Abī al-Dunyā* 5300 (205) 3:258.

¹⁹ Yahyā ibn Jarīr (d. 126/743).

See Ibn Kathīr, *al-Takmil fī al-Jarḥ wa al-Ta'dīl* 2:175

²⁰ A way of showing sadness in the days of *Jāhiliyyah* (ignorance).

²¹ See Zayd al-Dīn al-Āmili (911-965), *Musakkin al-Fu'ād 'inda Faqd al-Aḥibbah wa al-Awlad* 1:53.

(110) Abū Nu'aym, *al-Hilyah al-Awliyā* 3:194.

²² Ja'far ibn Muḥammad ibn 'Alī ibn Shahīd (d. 148/765).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 6:255.

'Whoever claps his hands at the time of calamity, destroys his reward.'

Ya'qūb ؓ saying: "How sad am I about Yūsuf ؓ?"¹⁷

108 Ibn Abī al-Dunya in *al-Shukr*, and Al-Bayhaqī in *al-Shu'ab* have included the following narration from 'Amr ibn Shu'ayb, who had it from his father, who relates from his ('Amr's) grandfather, 'Abdullāh ibn 'Amr ؓ, who says:

'Whoever has these four (traits) in him, Allah will build for him a house in *Jannah*: A person who, the preservation of his matters is *Lā ilāha illa 'Llāh* and the one who, when afflicted with calamity says *Innā li-'Llāhi wa innā ilayhi rāji'ūn*, and when given something he says *Al-ḥamdu li-'Llāh*, and when he sins he says *Astagfiru 'Llāh*.'¹⁸

109 Sa'īd ibn Manṣūr has included the following narration from Yahyā ibn Jābir:¹⁹

'A person came to the Prophet ﷺ and said:

"What destroys reward at the time of a calamity?" He ﷺ said:

The clapping of a right²⁰ hand over the left.²¹

110 Abū Nu'aym in his *al-Hilyah* has included the following narration from Ja'far ibn Muḥammad²² who says:

(107) Al-Bayhaqī, *al-Shu'ab al-Imān* 9242.

¹⁷ See *Kanz al-'Ummāl* 37905.

(108) Ibn Abī al-Dunyā, *al-Shukr* 201, al-Bayhaqī, *al-Shu'ab al-Imān* 9243.

¹⁸ See Ibn Abī al-Dunyā, *Mawsū'ah ibn Abī al-Dunyā* 5300 (205) 3:258.

¹⁹ Yahyā ibn Jarīr (d. 126/743).

See Ibn Kathīr, *al-Takmil fī al-Jarḥ wa al-Ta'dīl* 2:175

²⁰ A way of showing sadness in the days of *Jāhiliyyah* (ignorance).

²¹ See Zayd al-Dīn al-Āmilī (911-965), *Musakkin al-Fu'ād 'inda Faqd al-Aḥibbah wa al-Awlād* 1:53.

(110) Abū Nu'aym, *al-Hilyah al-Awliyā* 3:194.

²² Ja'far ibn Muḥammad ibn 'Alī ibn Shahīd (d. 148/765).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 6:255.

'Whoever claps his hands at the time of calamity, destroys his reward.'

WHAT HAS BEEN MENTIONED REGARDING:
CRYING AND SADNESS WITHOUT
NAWḤAH¹ (WAILING) AND JAZĀ' (ANXIETY)

¹¹¹ Aḥmad, al-Bukhārī, Muslim, Abū Dāwūd,² Al-Nasā'ī, and Ibn Mājah all include a narration from Usāmah ibn Zayd ؓ³ who says:

'One of the daughters of the Prophet ؐ⁴ sent a message to him that her son was passing away, so could he please come. He sent her a message, conveying his *Salām* to her and saying:

Truly, what He takes and what He gives is Allah's (affair), and with Him everything has a time decreed. So let her be patient, and hope for reward.

She sent for him again, beseeching him for the sake of Allah to come, so he rose (to leave). (The child's) breath was disturbed in his chest, and he

¹ *Nawḥah* was a *Jāhiliyyah* practice of hiring women who would wail over the dead, and mention the deceased's virtues.

See Ibn Ābidīn, *Radd al-Muḥtār*, 5:34

² Abū Dāwūd al-Azadī al-Sijistānī (202-275).

See al-Dhahabī, *Siyar A'lām al-Nubalā'*, 13:203.

(111) *Musnad Aḥmad* 21776, 21779, 21799, *al-Bukhārī* 1284, 7448, *al-Muslim* 923, Abū Dāwūd 3125, *al-Nasā'ī* 1868, *al-Nasā'ī*, *al-Sunan al-Kubrā* 2007, *Ibn Mājah* 1588.

³ Usāmah ibn Zayd ibn Ḥārithah ibn Sharāḥīl ibn 'Abd al-'Uzzā (d. 673).

See al-Dhahabī, *Siyar A'lām al-Nubalā'*, 2:496, Ibn al-Athīr, *Usud al-Ghābah*, 1:87, al-Āṣqalānī, *al-Iṣābah*, 1:202.

⁴ Zaynab bint Muḥammad (d. 8/629).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 2:246, Ibn al-Athīr, *Usud al-Ghābah* 7:123, al-Āṣqalānī, *al-Iṣābah* 8:151.

was lifted up to the lap of the Messenger of Allah ﷺ. Amongst the people (present) was Sa'd ibn 'Ubadah ⁵ and Ubayy ⁶. The eyes of the Prophet ﷺ streamed with tears.⁷ Sa'd ⁵ said to him, "O Messenger of Allah! What is this?" He replied,

It is compassion, which Allah has placed in the hearts of those of His slaves whom He wishes. Allah is Compassionate only to those among His slaves who are compassionate.⁸

112 Al-Tirmidhī (who judges it to be 'sound'), al-Bazzār, and al-Bayhaqī in *al-Shu'ab* all include a narration from Jābir ibn 'Abdillāh ⁹ who says:

⁵ Sa'd ibn 'Ubadah ibn Dulaym ibn Hārithah ibn Abī Hazaymah ibn Tha'labah ibn Ṭarīf (d. 6/627).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 1:270, Ibn al-Athīr, *Usud al-Ghābah* 2:410, al-Āsqalānī, *al-Iṣābah* 3:55.

⁶ Ubayy ibn Ka'b [See page 48].

⁷ "We live in a society where tears from a woman are generally more acceptable. It's a shame that we begin teaching our children not to express themselves through tears. Remember—tears are healthy. Our bodies were created to cry when we are in pain! When you give yourself permission to grieve, you are also giving yourself permission to find hope and healing." (Clara Hinton, *Child Loss, The Heartbreak and the Hope* 14). The Prophet ﷺ beautifully illustrates this in the following narration. George Bernard Shaw, a co-founder of the London School of Economics (LSE) meticulously encapsulates his teachings, "I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much peace needed and happiness" (Sir. George Bernard Shaw, *The Genuine Islam*, Vol.8, No. 8, 1936).

⁸ See *Muṣannaf ibn 'Abd al-Razzāq* 6670, *Muṣannaf ibn Abī Shaybah* 12123, *Musnad al-Bazzār* 2593, Ibn al-A'rābī, *Kitāb al-Mu'jam* 622, Ibn Hibbān, *al-Iḥṣān fī Taqrīb Ṣaḥīḥ ibn Hibbān* 461 (2:208), 3158 (7:429), al-Bayhaqī, *al-Sunan al-Kubrā* 7129, 7149, *al-Shu'ab al-Imān* 9282, al-Bukhārī, *al-Adab al-Mufrad* 512, *Sharḥ al-Sunnah li al-Baghawī* 1527, *Kanz al-'Ummāl* 42481.

(112) *al-Tirmidhī* 1005, *Musnad al-Bazzār* 1001, al-Bayhaqī, *al-Shu'ab al-Imān* 9684, 9685.

⁹ Jābir ibn 'Abdillāh ibn 'Amr ibn Ḥarām ibn Tha'labah ibn Ḥarām ibn Ka'b ibn Ganm (d. 77/696).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:189, Ibn al-Athīr, *Usud al-Ghābah* 1:362, al-Āsqalānī, *al-Iṣābah* 1:546.

"The Prophet ﷺ caught hold of the hand of 'Abd al-Raḥmān ibn 'Awf ¹⁰ and walked with him to his son, Ibrāhīm. He found him in the last portion of his life. The Prophet ﷺ took him and placed him in his lap, and began to cry. 'Abd al-Raḥmān said to him: "Are you crying? Did you not forbid us from crying?" He (the Prophet ﷺ) said:

No, but I forbade from two foolish sinful sounds; the sound at the time of a calamity with scratching faces and tearing of pockets (from the clothes)¹¹ and the screaming wailing sounds of *Shayṭān* (loud wailing sounds). Certainly compassion will not be shown to the one who doesn't show compassion. If it was not the absolute truth, and a true promise that it is a path that has to be traversed, where our last will meet our first, we would have expressed even more sadness than this, and we are saddened due to him (losing Ibrāhīm). The eye tears and the heart is saddened but we do not utter what displeases The Rabb.¹²

113 Al-Bukhārī extracts from Anas ibn Mālik ¹³ who says:

"We went with the Prophet ﷺ to Abū Sayf al-Qayn,¹³ who was the nurse of Ibrāhīm. The Prophet ﷺ took Ibrāhīm, kissed him, and smelt him. We then came back to him and Ibrāhīm was in his last moments. The Prophet ﷺ began to tear, so 'Abd al-Raḥmān ibn 'Awf ¹⁴ said to him:

¹⁰ Abū Muḥammad 'Abd al-Raḥmān ibn 'Awf ibn 'Abd 'Awf ibn 'Abd ibn al-Ḥārith ibn Zuhrah ibn Kilāb (d. 32/652).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 1:68, Ibn al-Athīr, *Usud al-Ghābah* 3:441, al-Āsqalānī, *al-Iṣābah* 4:290.

¹¹ This was the *Jāhiliyyah* practice of mourning, where those mourning would express their grief in these ways.

¹² See *Muṣannaf ibn Abī Shaybah* 12124, *al-Muntakhab min Musnad 'Abd ibn Ḥumayd* 1004 (2:129), al-Bayhaqī, *Kitāb al-Ādāb* 928, *Kanz al-'Ummāl* 42430, 42450.

(113) *Al-Bukhārī* 1303.

¹³ Abū Sayf al-Qayn.

See Ibn al-Athīr, *Usud al-Ghābah* 6:150.

was lifted up to the lap of the Messenger of Allah ﷺ. Amongst the people (present) was Sa'd ibn 'Ubadah ⁵ and Ubayy ⁶. The eyes of the Prophet ﷺ streamed with tears.⁷ Sa'd ⁵ said to him, "O Messenger of Allah! What is this?" He replied,

It is compassion, which Allah has placed in the hearts of those of His slaves whom He wishes. Allah is Compassionate only to those among His slaves who are compassionate.⁸

112 Al-Tirmidhī (who judges it to be 'sound'), al-Bazzār, and al-Bayhaqī in *al-Shu'ab* all include a narration from Jābir ibn 'Abdillāh ⁹ who says:

⁵ Sa'd ibn 'Ubadah ibn Dulaym ibn Hārithah ibn Abī Hāzaymah ibn Tha'labah ibn Ṭarīf (d. 6/627).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 1:270, Ibn al-Athīr, *Usud al-Ghābah* 2:410, al-Āsḡalānī, *al-Iṣābah* 3:55.

⁶ Ubayy ibn Ka'b [See page 48].

⁷ "We live in a society where tears from a woman are generally more acceptable. It's a shame that we begin teaching our children not to express themselves through tears. Remember—tears are healthy. Our bodies were created to cry when we are in pain! When you give yourself permission to grieve, you are also giving yourself permission to find hope and healing." (Clara Hinton, *Child Loss, The Heartbreak and the Hope* 14). The Prophet ﷺ beautifully illustrates this in the following narration. George Bernard Shaw, a co-founder of the London School of Economics (LSE) meticulously encapsulates his ﷺ teachings, "I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much peace needed and happiness" (Sir. George Bernard Shaw, *The Genuine Islam*, Vol.8, No. 8, 1936).

⁸ See *Muṣannaf ibn 'Abd al-Razzāq* 6670, *Muṣannaf ibn Abī Shaybah* 12123, *Musnad al-Bazzār* 2593, Ibn al-A'rābī, *Kitāb al-Mu'jam* 622, Ibn Hibbān, *al-Iḥsān fī Taqrīb Ṣaḥīḥ ibn Hibbān* 461 (2:208), 3158 (7:429), al-Bayhaqī, *al-Sunan al-Kubrā* 7129, 7149, *al-Shu'ab al-Imān* 9282, al-Bukhārī, *al-Adab al-Mufrad* 512, *Sharḥ al-Sunnah li al-Baghawī* 1527, *Kanz al-Ummāl* 42481.

(112) *al-Tirmidhī* 1005, *Musnad al-Bazzār* 1001, al-Bayhaqī, *al-Shu'ab al-Imān* 9684, 9685.

⁹ Jābir ibn 'Abdillāh ibn 'Amr ibn Ḥarām ibn Tha'labah ibn Ḥarām ibn Ka'b ibn Ganm (d. 77/696).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:189, Ibn al-Athīr, *Usud al-Ghābah* 1:362, al-Āsḡalānī, *al-Iṣābah* 1:546.

"The Prophet ﷺ caught hold of the hand of 'Abd al-Raḥmān ibn 'Awf ¹⁰ and walked with him to his son, Ibrāhīm. He found him in the last portion of his life. The Prophet ﷺ took him and placed him in his lap, and began to cry. 'Abd al-Raḥmān said to him: "Are you crying? Did you not forbid us from crying?" He (the Prophet ﷺ) said:

No, but I forbade from two foolish sinful sounds; the sound at the time of a calamity with scratching faces and tearing of pockets (from the clothes)¹¹ and the screaming wailing sounds of *Shayṭān* (loud wailing sounds). Certainly compassion will not be shown to the one who doesn't show compassion. If it was not the absolute truth, and a true promise that it is a path that has to be traversed, where our last will meet our first, we would have expressed even more sadness than this, and we are saddened due to him (losing Ibrāhīm). The eye tears and the heart is saddened but we do not utter what displeases The Rabb.¹²

113 Al-Bukhārī extracts from Anas ibn Mālik ¹³ who says:

"We went with the Prophet ﷺ to Abū Sayf al-Qayn,¹³ who was the nurse of Ibrāhīm. The Prophet ﷺ took Ibrāhīm, kissed him, and smelt him. We then came back to him and Ibrāhīm was in his last moments. The Prophet ﷺ began to tear, so 'Abd al-Raḥmān ibn 'Awf ¹⁴ said to him:

¹⁰ Abū Muḥammad 'Abd al-Raḥmān ibn 'Awf ibn 'Abd 'Awf ibn 'Abd ibn al-Ḥārith ibn Zuhrah ibn Kilāb (d. 32/652).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 1:68, Ibn al-Athīr, *Usud al-Ghābah* 3:441, al-Āsḡalānī, *al-Iṣābah* 4:290.

¹¹ This was the *Jāhiliyyah* practice of mourning, where those mourning would express their grief in these ways.

¹² See *Muṣannaf ibn Abī Shaybah* 12124, *al-Muntakhab min Musnad 'Abd ibn Ḥumayd* 1004 (2:129), al-Bayhaqī, *Kitāb al-Ādāb* 928, *Kanz al-Ummāl* 42430, 42450.

(113) *Al-Bukhārī* 1303.

¹³ Abū Sayf al-Qayn.

See Ibn al-Athīr, *Usud al-Ghābah* 6:150.

"And you, O Messenger of Allah?" He said:

'O 'Abd al-Raḥmān, it is compassion. He then followed it with another and said: Certainly the eyes tear, and the heart is saddened, but we do not utter except that with which pleases Our Lord, and O Ibrāhīm, we are certainly saddened by your departure.'¹⁴

114 Ibn Mājah extracts from Asmā' bint Yazīd¹⁵ who says:

'When the Prophet's ﷺ son passed away, the Prophet ﷺ cried, so a person offering condolences, either Abū Bakr ﷺ or 'Umar ﷺ, said: "You are the most worthy of those whose rights are honoured." The Prophet ﷺ said:

The eyes tear, the heart is saddened, and we don't say what displeases The Lord. If it were not a true promise, and a promised gathering, and if it were not that the latter will join the former, we would have expressed even more over your loss, O Ibrāhīm! And we are certainly saddened by your departure.'¹⁶

115 Al-Nasā'ī and Ibn Mājah extract from Abū Hurayrah ﷺ who says:

'A member of the Prophet's ﷺ family passed away. As women gathered to cry over him, 'Umar ﷺ stood up to stop them, so the Prophet ﷺ said:

¹⁴ See *al-Muslim* 2315, *Abū Dāwūd* 3126, *Muṣannaf ibn Abī Shaybah* 12126, *al-Bayhaqī, al-Shu'ab al-Imān* 9683, *Musnad Aḥmad* 13014, *al-Bazzār, Musnad al-Bazzār* 6931, *Musnad Abī Ya'lā al-Mawṣilī* 3288, *Ibn Hibbān, al-Iḥsān fī Taqrīb Ṣaḥīḥ ibn Hibbān* 2902 (7:162), *al-Muntakhab min Musnad 'Abd ibn Ḥumayd* 1285 (1:385), *al-Bayhaqī, al-Sunan al-Kubrā* 7150, *Sharḥ al-Sunnah li al-Baghawī* 1528, *al-Mishkāt al-Maṣābiḥ* 1722, *Kanz al-'Ummāl*, 42479.

(114) *Ibn Mājah* 1589.

¹⁵ Asmā' bint Yazīd (d. around 70/689).

See *Ibn al-Athīr, Usud al-Ghābah* 7:16.

¹⁶ See *al-Ṭabarānī, al-Mu'jam al-Awsaṭ* 8829 (8:346), *al-Ṭabarānī, al-Mu'jam al-Kabīr* 432, 433 (24:170-171), *Kanz al-'Ummāl*, 42478.

(115) *Sunan al-Nasā'ī* 1859, *al-Nasā'ī, al-Sunan al-Kubrā* 1998, *Ibn Mājah* 1587.

O 'Umar, leave them, as certainly the eyes tear, and the soul is hurt and the promised time is near.^{17 18}

116 Ibn Sa'd extracts from Ibn Abbās ﷺ who says:

'When Ruqayyah,¹⁹ the daughter of the Prophet ﷺ, passed away, the Prophet ﷺ said:

Join our previous one, 'Uthmān ibn Maz'ūn.' The women began to cry over Ruqayyah.

'Umar ﷺ began to beat them with his whip. The Prophet ﷺ caught hold of his hand and said:

O 'Umar, let them cry. He (the Prophet ﷺ) then said: Cry, but abstain from the screams of *Shayṭān*, as whatever is from the heart and eyes is from Allah and is compassion, and whatever is from the hand and tongue is from *Shayṭān*.

Fātimah ﷺ²⁰ sat at the edge of the grave next to the Prophet ﷺ and she began to cry. The Prophet ﷺ wiped away her tears with the edge of his garment.²¹

¹⁷ This refers to the closeness to the time of the departure from this world of someone who was beloved to them.

¹⁸ See *Musnad Aḥmad* 5889, *Muṣannaf ibn 'Abd al-Razzāq* 6674, *Ibn Hibbān, al-Iḥsān fī Taqrīb Ṣaḥīḥ ibn Hibbān* 3157, *al-Mishkāt al-Maṣābiḥ* 1747.

(116) *Ibn Sa'd, al-Ṭabaqāt al-Kubrā* 8:37. (Dār al-Ṣādir)

¹⁹ Ruqayyah bint Muḥammad (d. 2/623).

See *al-Dhahabī, Siyar A'lām al-Nubalā'* 2:250, *Ibn al-Athīr, Usud al-Ghābah* 7:106, *al-'Asqalānī, al-Iṣābah* 8:138.

(117) *Ibn Sa'd, Ṭabaqāt al-Kubrā* 8:38. (Dār al-Ṣādir), *al-Bukhārī* 1285, 1342, *al-Tirmidhī, al-Shamā'il* 327.

²⁰ Fātimah bint Muḥammad.

See *al-Dhahabī, Siyar A'lām al-Nubalā'* 2:119, *Ibn al-Athīr, Usud al-Ghābah* 7:209, *al-'Asqalānī, al-Iṣābah* 8:262.

²¹ *Al-Bayhaqī, al-Sunan al-Kubrā* 7160 (4:117)

117 Ibn Sa'd, al-Bukhārī, and al-Tirmidhī in *al-Shamā'il* all extract from Anas ibn Mālik ؓ who says:

'I saw the Prophet ﷺ sitting at the grave of his daughter, Umm Kulthūm,²² and I saw him tearing.'²³

118 Al-Bukhārī and Muslim extract from 'Abdullāh ibn 'Umar ؓ who says:

'Sa'd ibn 'Ubādah ؓ was sick so the Prophet ﷺ came to visit him with 'Abd al-Raḥmān ibn 'Awf ؓ, Sa'd ibn Abī Waqqās ؓ,²⁴ and 'Abdullāh ibn Mas'ūd ؓ. When he entered, he found him surrounded by his family, so he said: "Did he pass away?" He (a family member) said: "No, O Messenger of Allah." The Prophet ﷺ began to cry. When people saw the Prophet ﷺ crying, they began to cry, so he (the Prophet ﷺ) said:

Have you not heard that Allah does not punish by the tears of the eyes nor by the sadness of the heart, but He punishes because of this, and he indicated towards his tongue, or He has mercy.²⁵

²² Umm Kulthūm bint Muḥammad (d. 9/630).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 2:252, Ibn al-Athīr, *Usud al-Ghābah* 7:370, al-Āṣqalānī, *al-Iṣābah* 8:460.

²³ See *Musnad Aḥmad* 12275, 13383, al-Bazzār, *Musnad al-Bazzār* 6225, al-Ṭahāwī, *Sharḥ Mushkil al-Āthār* 2154, al-Ḥākim, *al-Mustadrak 'alā al-Ṣaḥīḥayn* 6853 (4:52), al-Bayhaqī, *Sunan al-Kubrā* 7046, 7047 (4:88), *Sharḥ al-Sunnah li al-Baghawī* 1513, al-Bayhaqī, *al-Sunan al-Kubrā* 7156 (4:117), *al-Mishkāt al-Maṣābiḥ* 1747.

(118) Al-Bukhārī 1304 (3:140), al-Muslim 924.

²⁴ Sa'd ibn Abī Waqqās Mālik ibn Wuhayb ibn 'Abd Manāf ibn Zuhrah ibn Kilāb ibn Murrāh ibn Ka'b (d. 55/675).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 1:92, Ibn al-Athīr, *Usud al-Ghābah* 2:366, al-Āṣqalānī, *al-Iṣābah* 3:74.

²⁵ See *Sharḥ al-Sunnah li al-Baghawī* 1529, al-Bayhaqī, *al-Sunan al-Kubrā* 7152 (4:115), al-Bayhaqī, *al-Sunan al-Ṣaḥīr* 1145 (2:34), *al-Shu'ab al-Imān* 9686, *al-Mishkāt al-Maṣābiḥ* 1724.

(119) *Muṣannaf ibn 'Abd al-Razzāq* 6667.

119 'Abd al-Razzāq in *al-Muṣannaf* and 'Abd ibn Ḥumayd in his *Tafsīr* have extracted from Ḥasan ؓ who says that the Prophet ﷺ said:

Patience is at the first point of trauma and calamity, and the son of Ādam cannot control tears: it is the yearning of a person for his brother.²⁶

120 Ibn Sa'd has extracted from Khālīd ibn Sumayr²⁷ who says:

'When Zayd ibn Ḥārithah²⁸ was killed, the Prophet ﷺ met them (his family). The daughter²⁹ of Zayd broke into tears in front of the Prophet ﷺ. The Prophet ﷺ cried until he began to sob, so Sa'd ibn 'Ubādah said: "O Messenger of Allah, what is this?" He said:

The yearning of a beloved for his beloved.'³⁰

121 Ibn Sa'd extracts from Yūnus ibn 'Ubayd³¹ who says:

'When Sa'id ibn Abī al-Ḥasan³² passed away, his brother Ḥasan was very sad. He stopped speaking so much that people noticed it in his gatherings and when he³³ spoke. Someone spoke to him about it and he

²⁶ *Kanz al-Ummāl* 6513.

(120) Ibn Sa'd, *al-Ṭabaqāt al-Kubrā* 3:47.

²⁷ Khālīd ibn Sumayr al-Sadūsī.

See al-Mizzī, *Tahdhīb al-Kamāl* 8:90.

²⁸ Zayd ibn Ḥārithah ibn Sharāḥīl ibn Ka'b ibn 'Abd al-'Uzzā ibn Yazīd (d. 8/629).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 1:220, Ibn al-Athīr, *Usud al-Ghābah* 2:326, *al-Iṣābah* 2:494.

²⁹ No reference could be found regarding the daughter under both of Ḥaḍrat Zayd ؓ wives; Umm Kulthūm bint 'Uqbah and Barakah bint Tha'labah.

³⁰ See Ibn Abī al-Dunyā, *al-Ikhwān* 88.

(121) Ibn Sa'd, *al-Ṭabaqāt al-Kubrā* 7:178.

³¹ Abū 'Abdillāh Yūnus ibn 'Ubayd ibn Dīnār (d. 139/756).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 6:288, *Tadhkirat al-Ḥuffūz* 1:145.

³² Sa'id ibn Abī al-Ḥasan Yasār al-Baṣrī (d. 100/718).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 4:588.

³³ Al-Ḥasan ibn Abī al-Ḥasan Yasār al-Baṣrī (d. 100/718).

117 Ibn Sa'd, al-Bukhārī, and al-Tirmidhī in *al-Shamā'il* all extract from Anas ibn Mālik ؓ who says:

'I saw the Prophet ﷺ sitting at the grave of his daughter, Umm Kulthūm,²² and I saw him tearing.'²³

118 Al-Bukhārī and Muslim extract from 'Abdullāh ibn 'Umar ؓ who says:

'Sa'd ibn 'Ubādah ؓ was sick so the Prophet ﷺ came to visit him with 'Abd al-Rahmān ibn 'Awf ؓ, Sa'd ibn Abī Waqqās ؓ,²⁴ and 'Abdullāh ibn Mas'ūd ؓ. When he entered, he found him surrounded by his family, so he said: "Did he pass away?" He (a family member) said: "No, O Messenger of Allah." The Prophet ﷺ began to cry. When people saw the Prophet ﷺ crying, they began to cry, so he (the Prophet ﷺ) said:

Have you not heard that Allah does not punish by the tears of the eyes nor by the sadness of the heart, but He punishes because of this, and he indicated towards his tongue, or He has mercy.²⁵

²² Umm Kulthūm bint Muḥammad (d. 9/630).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 2:252, Ibn al-Athīr, *Usud al-Ghābah* 7:370, al-Āsqalānī, *al-Iṣābah* 8:460.

²³ See *Musnad Ahmad* 12275, 13383, al-Bazzār, *Musnad al-Bazzār* 6225, al-Ṭahāwī, *Sharḥ Mushkil al-Āthār* 2154, al-Hākim, *al-Mustadrak 'alā al-Ṣaḥīḥayn* 6853 (4:52), al-Bayhaqī, *Sunan al-Kubrā* 7046, 7047 (4:88), *Sharḥ al-Sunnah li al-Baghawī* 1513, al-Bayhaqī, *al-Sunan al-Kubrā* 7156 (4:117), *al-Mishkāt al-Maṣābiḥ* 1747.

(118) *Al-Bukhārī* 1304 (3:140), *al-Muslim* 924.

²⁴ Sa'd ibn Abī Waqqās Mālik ibn Wuhayb ibn 'Abd Manāf ibn Zuhrah ibn Kilāb ibn Murrah ibn Ka'b (d. 55/675).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 1:92, Ibn al-Athīr, *Usud al-Ghābah* 2:366, al-Āsqalānī, *al-Iṣābah* 3:74.

²⁵ See *Sharḥ al-Sunnah li al-Baghawī* 1529, al-Bayhaqī, *al-Sunan al-Kubrā* 7152 (4:115), al-Bayhaqī, *al-Sunan al-Ṣaḥīr* 1145 (2:34), *al-Shu'ab al-Imān* 9686, *al-Mishkāt al-Maṣābiḥ* 1724.

(119) *Muṣannaf ibn 'Abd al-Razzāq* 6667.

119 'Abd al-Razzāq in *al-Muṣannaf* and 'Abd ibn Ḥumayd in his *Tafsīr* have extracted from Ḥasan ؓ who says that the Prophet ﷺ said:

Patience is at the first point of trauma and calamity, and the son of Ādam cannot control tears: it is the yearning of a person for his brother.²⁶

120 Ibn Sa'd has extracted from Khālid ibn Sumayr²⁷ who says:

'When Zayd ibn Ḥārithah²⁸ was killed, the Prophet ﷺ met them (his family). The daughter²⁹ of Zayd broke into tears in front of the Prophet ﷺ. The Prophet ﷺ cried until he began to sob, so Sa'd ibn 'Ubādah said: "O Messenger of Allah, what is this?" He said:

The yearning of a beloved for his beloved.³⁰

121 Ibn Sa'd extracts from Yūnus ibn 'Ubayd³¹ who says:

'When Sa'id ibn Abī al-Ḥasan³² passed away, his brother Ḥasan was very sad. He stopped speaking so much that people noticed it in his gatherings and when he³³ spoke. Someone spoke to him about it and he

²⁶ *Kanz al-'Ummāl* 6513.

(120) Ibn Sa'd, *al-Ṭabaqāt al-Kubrā* 3:47.

²⁷ Khālid ibn Sumayr al-Sadūsī.

See al-Mizzī, *Tahdhīb al-Kamāl* 8:90.

²⁸ Zayd ibn Ḥārithah ibn Sharāḥīl ibn Ka'b ibn 'Abd al-'Uzzā ibn Yazīd (d. 8/629).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 1:220, Ibn al-Athīr, *Usud al-Ghābah* 2:326, *al-Iṣābah* 2:494.

²⁹ No reference could be found regarding the daughter under both of Ḥaḍrat Zayd ؓ wives; Umm Kulthūm bint 'Uqbah and Barakah bint Tha'labah.

³⁰ See Ibn Abī al-Dunyā, *al-Ikhwān* 88.

(121) Ibn Sa'd, *al-Ṭabaqāt al-Kubrā* 7:178.

³¹ Abū 'Abdillāh Yūnus ibn 'Ubayd ibn Dīnār (d. 139/756).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 6:288, *Tadhkirat al-Ḥuffāz* 1:145.

³² Sa'id ibn Abī al-Ḥasan Yasār al-Baṣrī (d. 100/718).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 4:588.

³³ Al-Ḥasan ibn Abī al-Ḥasan Yasār al-Baṣrī (d. 100/718).

said: "All praise is due to Allah who did not make sadness a dishonour for Ya'qūb ﷺ." He then said: "The worse house is the one that bids farewell to someone."³⁴

122 Ibn Sa'd extracts from Mubārak ibn Fuḍālah³⁵ who says:

'We went to Ḥasan when condolences were being received for his brother, and he was crying. It was said to him: 'O Abū Sa'īd,³⁶ you teach people, and they can see that you are crying. They will then take this back to their families, and they will say, 'We saw Ḥasan crying at the time of a calamity' and then they will use this as a proof against people.'³⁷ While choking back his tears, he praised Allah and glorified Him, and said: 'All praise is due to Allah, who has placed this compassion in the hearts of the believers, through which they have compassion for each other. The eyes fill with tears and hearts are saddened but this is not despair. Despair is with the tongue and hands. Allah did not consider the sadness of Ya'qūb ﷺ a sin, when He said:³⁸

وَأَبْيَضَتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

{and his eyes turned white with sorrow for he was suppressing (his anger and grief)}³⁹

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 4:563, Ibn Khallikān, *Wafayāt al-A'yān* 2:69.

³⁴ Al-Maḥāsīn, Jamāl al-Dīn, *Nujūm al-Zāhirah* 1:240, Ibn al-Jawzī, *al-Muntaẓim Tārīkh wa al-Umam* 7:49.

(122) Ibn Sa'd, *al-Ṭabaqāt al-Kubrā* 7:178.

³⁵ Mubārak ibn Fuḍālah ibn Abī Umayyah (d. 165/781).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 7:281, *Tadhkirat al-Ḥuffāz* 1:200.

³⁶ This is a relational name indicating Ḥasan—meaning 'father of Sa'īd'.

³⁷ There was controversy over how to grieve appropriately given the Prophet's ﷺ instructions to leave the excesses of contemporary Arab custom. Those speaking to Ḥasan are concerned that his crying will be reason for others to challenge the Prophet's ﷺ guidance.

³⁸ *Qur'ān* 12:84.

³⁹ Al-Bayhaqī, *al-Shu'ab al-Imān* 9687.

WHAT HAS BEEN MENTIONED REGARDING: CONSOLATION AND REFLECTION

123 Ibn Mājah, al-Ṭabarānī in *al-Awsaṭ*, and al-Bayhaqī in *al-Shu'ab* have all included a narration from 'A'ishah ؓ that the Prophet ﷺ said in his final sickness:

O people, whoever amongst you is afflicted with a calamity after me should gain strength by his affliction with regards to me (my demise) from that calamity which will afflict him after me, because there is no one in my *Ummah* that will ever be afflicted after me as he is afflicted with this calamity with regards to me¹ (my demise).²

124 Mālik in *al-Muwatta'* and Ibn Abī al-Dunyā in *al-'Azā* have extracted from 'Abd al-Raḥmān ibn al-Qāsim ibn Muḥammad³ from his father:

'Truly, the Prophet ﷺ said:

Muslims in their afflictions should gain strength from the calamity

(123) Ibn Mājah 1599, al-Ṭabarānī, *al-Mu'jam al-Awsaṭ* 4448 (4:365), *al-Shu'ab al-Imān* 9678.

¹ This *ḥadīth* means, 'whenever an *Ummatī* is afflicted with any hardship in his/her life, he/she should gain strength by thinking of the greatest calamity to befall any *Ummatī*, which is the demise of the Prophet ﷺ, because small afflictions seem insignificant when compared to a major affliction.'

² See al-Ṭabarānī, *al-Mu'jam al-Ṣaḡīr* 612 (1:366), *Kanz al-'Ummāl* 6656, Ibn Ḥanbal, *Faḍā'il al-Ṣaḥābah* 216 (1:198), al-Haythamī, *Majma' al-Zawā'id* 14271.

(124) Mālik, *al-Muwatta'* [570:41].

³ 'Abd al-Raḥmān ibn al-Qāsim ibn Muḥammad (d. 126/743).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 6:5, *Tadhkirat al-Ḥuffāz* 1:126.

with regards to me (my demise).⁴

125 Al-Ṭabarānī and al-Bayhaqī in *al-Shu'ab* have extracted from 'Abd al-Raḥmān ibn Sābiṭ⁵ from his father who says:

'The Prophet ﷺ said:

Whoever is afflicted with a calamity should remember his affliction with regards to me, because it is the greatest calamity.'⁶

126 Ibn Abī al-Dunyā extracts in *al-ʿAzā* from 'Atā⁷ who says:

'The Prophet ﷺ said:

Whoever is afflicted with a calamity should remember his affliction with regards to me, as it is the greatest calamity.'⁸

127 Ibn Abī al-Dunyā has extracted from 'Atā⁹ who says:

'The Prophet ﷺ said:

When the sadness of any of you becomes severe over a loss then remember me, and he should know that I have passed away.'¹⁰

⁴ See *Kanz al-ʿUmmāl* 42611, Ibn Sa'd, *al-Ṭabaqāt al-Kubrā* 2:275, al-Dimyāṭī, *al-Tasallī wa al-Ighṭibāṭ* 1:91.

(125) Al-Ṭabarānī, *al-Mu'jam al-Kabīr* 6718 (7:167), al-Bayhaqī, *al-Shu'ab al-Imān* 9678.

⁵ 'Abd al-Raḥmān ibn 'Abdillāh ibn Sābiṭ (d. 118/736).

See Ibn al-Athīr, *Usud al-Ghābah* 3:414.

⁶ See *Muṣannaf 'Abd al-Razzāq* 6700, al-Haythamī, *Majma' al-Zawā'id* 3952, *Kanz al-ʿUmmāl* 6654.

⁷ Abū Muḥammad 'Atā' ibn Rabāḥ (d. 114/732).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 5:78.

⁸ The precise narration was not located. However, there are several narrations, which are very similar.

See *Sunan al-Dārimī* 88, al-Ṭabarānī, *al-Mu'jam al-Kabīr* 6718 (7:167), al-Bayhaqī, *al-Shu'ab al-Imān* 9677, 9678.

⁹ Abū Muḥammad 'Atā' ibn Rabāḥ (d. 114/732).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 5:78.

¹⁰ See Ibn Sa'd, *al-Ṭabaqāt al-Kubrā* 2:239, *Kanz al-ʿUmmāl* 6644, Ibn al-Sunnī, *ʿAmal al-*

128 Ibn Abī al-Dunyā has extracted from Abū Bakr ibn 'Abd al-Raḥmān ibn al-Miswar ibn Makhramah¹¹

'Truly, the Prophet ﷺ said:

Whoever has a great affliction should remember his affliction with regards to me: it will surely become lighter upon him.'¹²

128 Ibn Abī al-Dunyā in *al-Ftibār* and al-Ṭabarānī in *al-Awsaṭ* have extracted from Ibn 'Umar ؓ who said:

'There were two people in Makkah who could not walk, who had a young son. In the morning he would move them to the mosque. He would earn for them for the day, and in the evening he would pick them up. He passed away, so the Prophet ﷺ said:

If anyone were to be left behind for someone else, then it would have been the son of the two who could not walk.'¹³

129 Ibn Abī al-Dunyā in *Kitāb al-Ftibār* from Ibn Sābiṭ who says:

'The Prophet ﷺ said:

If anything were to be left for a need or a purpose, *hidāyah* (true guidance, Islam) would have been left for his parents.'

130 Ibn Abī Shaybah extracts in his *Muṣannaf* from Abū al-Dardā ؓ¹⁴ who says:

Yawn wa al-Laylah 583.

¹¹ Abū Bakr ibn 'Abd al-Raḥmān ibn al-Miswar ibn Makhramah.

See al-ʿAsqalānī, *Taqrib al-Tahdhīb* 8034 (1:623), (Awwāmah Ed. 7977), al-ʿAsqalānī, *Tahdhīb al-Tahdhīb* 12:32.

¹² See Ibn 'Abd al-Barr, *al-Tamhīd* 19:324, al-Haythamī, *Majma' al-Zawā'id* 3898.

(128) Ibn Abī al-Dunyā, *al-Ftibār* 42, al-Ṭabarānī, *al-Mu'jam al-Awsaṭ* 5967.

¹³ See al-Bayhaqī, *al-Sunan al-Kubrā* 7131 (4:110), *Kanz al-ʿUmmāl* 42118.

(129) Ibn Abī al-Dunyā, *al-Ftibār* 43.

(130) *Muṣannaf ibn Abī Shaybah* 34272.

‘A son of Sulaymān ibn Dāwūd ﷺ passed away. He was extremely sad, so much so that it was -seen (to affect) him and his decisions (in court). One day two angels came to him to resolve a dispute. One of them said: “I had sown some seed, and it was full grown and ready to be harvested, (when) this one passed by it and destroyed it.” He (Sulaymān ﷺ) said to the other: “What do you have to say?” He said: “He speaks the truth: I took that path and I came across some crops; I looked right and left and they were on the path, so I pulled them out.” Sulaymān ﷺ said to the other: “Why did you sow on the path? Do you not know that what lies on the path, people take?” So he said: “O Sulaymān, why are you so sad over your son, while you know that you (too) will pass away, and that man’s path is towards the hereafter?”’

¹³¹ Ibn Abī al-Dunyā has extracted in *al-ʿTibār* from Ibn Lahīʿah;¹⁵

‘When Dhu al-Qarnayn was nearing death, he wrote to his mother: ‘When you receive this letter from me, then make some food and invite some women. When they sit down, then be firm in instructing them that no bereaved mother will partake of the food.’ She did so, and all of them held back. She said: “Are you not eating? Are all of you bereaved?” They said: “Yes, by Allah, all of us have lost children.” She said: “*Innā li-‘Llāhi wa innā ilayhi rāji‘ūn*, my son has passed away. He did not write this letter but as a condolence (and to comfort me).”’

132 Ibn Sa'd includes the following narration from Bakkār ibn Muhammad¹⁶ who says:

¹⁴ Abū al-Dardā °Uwaymir ibn Zayd ibn Qays (d. 32/652).

See al-Dhahabī, *Siyar A'lam al-Nubalā'* 2:335, *Tadhkirat al-Huffāz* 1:24.

(131) Ibn Abī al-Dunyā, *al-ʿtibār* 68.

¹⁵ ‘Abdullāh ibn Lahī‘ah ibn ‘Uqbah ibn Fur‘ān ibn Rabī‘ah ibn Thawbān (d. 174/790).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 8:11, *Tadhkirat al-Huffāz* 1:237.

(132) Ibn Saʿd, *al-Tabaqāt al-Kubrā* 7:193 (Dār al-Sādir)

'Ibn Sirīn had thirty children by one wife, of which none remained except 'Abdullāh.'¹⁷

¹³³ Al-Bayhaqī includes the following narration in *al-Shu'ab* from Muḥammad ibn al-Ḥasan al-Hamdānī¹⁸ who says that Rashīd¹⁹ lost a son, so Fudayl ibn 'Iyād²⁰ wrote to him:

“Thereafter, O *Amīr al-Muʾminīn*, if you can make your gratitude when He took him from you greater than your gratitude when He granted him to you, then do so. O *Amīr al-Muʾminīn*, when He gave him to you, He (also) took his gift back; and had he been kept alive for you, you would not have been saved from his trials. Do you see your despondency over his death and your sighing over his separation? Were you pleased with (such of) the world for yourself and would you be pleased with it for your son? He is free from (all) the troubles and you remain in danger.”²¹

¹³⁴ Al-Bayhaqī includes the following narration in *al-Shu'ab* from Muḥammad ibn ʿIsā al-Zāhid²² who says:

¹⁶ Bakkār ibn Muḥammad ibn ‘Abdillāh ibn al-Imām Abī Bakr Muḥammad ibn Sīrīn al-Basrī (d. 224/838).

See al-Dhahabī, *Siyar A'lam al-Nubalā'* 10:397.

¹⁷ See Ibn 'Asākir, *Tārīkh Dimashq* 53:182, Ibn Manẓūr, *Mukhtaṣar Tārīkh Dimashq* 22:220, al-Tabarī, *Tārīkh al-Tabarī* 11:640.

(133) Al-Bayhaqī, *al-Shuʿab al-Īmān* 9709.

¹⁸ Muhammad ibn al-Hasan ibn Abī Yazīd al-Hamdānī.

See footnotes of al-Dhahabī, *Siyar A'lam al-Nubalā'* 13:276, al-Mizzī, *Tahdhib al-Kamāl* 25:76.

¹⁹ Al-Khalīfah Abū Jaʿfar Hārūn ibn al-Mahdī (141-191).

See al-Dhahabī, *Siyar A'lam al-Nubalā'* 9:286.

²⁰ Fudayl ibn 'Iyād ibn Mas'ūd ibn Bishr (107-187).

See al-Dhahabī, *Siyar A'lam al-Nubalā'* 8:421, *Tadhkirat al-Huffāz* 1:245.

²¹ Ibn 'Asākir, *Tārikh Dimashq* (48:400).

(134) Al-Bayhaqī, *al-Shuʿab al-Īmān* 9712.

²² Muhammad ibn 'Īsā ibn Najīh (d.224/838).

See al-Dhahabī, *Siyar A'lam al-Nubalā'* 9:286.

'A son of Sulaymān ibn Dāwūd 𐤃𐤍𐤕 passed away. He was extremely sad, so much so that it was -seen (to affect) him and his decisions (in court). One day two angels came to him to resolve a dispute. One of them said: "I had sown some seed, and it was full grown and ready to be harvested, (when) this one passed by it and destroyed it." He (Sulaymān 𐤃𐤍𐤕) said to the other: "What do you have to say?" He said: "He speaks the truth: I took that path and I came across some crops; I looked right and left and they were on the path, so I pulled them out." Sulaymān 𐤃𐤍𐤕 said to the other: "Why did you sow on the path? Do you not know that what lies on the path, people take?" So he said: "O Sulaymān, why are you so sad over your son, while you know that you (too) will pass away, and that man's path is towards the hereafter?"

131 Ibn Abī al-Dunyā has extracted in *al-Ftibār* from Ibn Lahī'ah;¹⁵

'When Dhu al-Qarnayn was nearing death, he wrote to his mother: 'When you receive this letter from me, then make some food and invite some women. When they sit down, then be firm in instructing them that no bereaved mother will partake of the food.' She did so, and all of them held back. She said: "Are you not eating? Are all of you bereaved?" They said: "Yes, by Allah, all of us have lost children." She said: "*Innā li-Llāhi wa innā ilayhi rāji'ūn*, my son has passed away. He did not write this letter but as a condolence (and to comfort me)."

132 Ibn Sa'd includes the following narration from Bakkār ibn Muḥammad¹⁶ who says:

¹⁴ Abū al-Dardā 'Uwaymir ibn Zayd ibn Qays (d. 32/652).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 2:335, *Tadhkirat al-Ḥuffāz* 1:24.

(131) Ibn Abī al-Dunyā, *al-Ftibār* 68.

¹⁵ 'Abdullāh ibn Lahī'ah ibn 'Uqbah ibn Fur'ān ibn Rabī'ah ibn Thawbān (d. 174/790).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 8:11, *Tadhkirat al-Ḥuffāz* 1:237.

(132) Ibn Sa'd, *al-Ṭabaqāt al-Kubrā* 7:193 (Dār al-Ṣādir)

'Ibn Sirīn had thirty children by one wife, of which none remained except 'Abdullāh.¹⁷

133 Al-Bayhaqī includes the following narration in *al-Shu'ab* from Muḥammad ibn al-Ḥasan al-Hamdānī¹⁸ who says that Rashīd¹⁹ lost a son, so Fuḍayl ibn 'Iyād²⁰ wrote to him:

"Thereafter, O *Amīr al-Mu'minīn*, if you can make your gratitude when He took him from you greater than your gratitude when He granted him to you, then do so. O *Amīr al-Mu'minīn*, when He gave him to you, He (also) took his gift back; and had he been kept alive for you, you would not have been saved from his trials. Do you see your despondency over his death and your sighing over his separation? Were you pleased with (such of) the world for yourself and would you be pleased with it for your son? He is free from (all) the troubles and you remain in danger."²¹

134 Al-Bayhaqī includes the following narration in *al-Shu'ab* from Muḥammad ibn 'Isā al-Zāhid²² who says:

¹⁶ Bakkār ibn Muḥammad ibn 'Abdillāh ibn al-Imām Abī Bakr Muḥammad ibn Sirīn al-Baṣrī (d. 224/838).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 10:397.

¹⁷ See Ibn 'Asākir, *Tārīkh Dimashq* 53:182, Ibn Manẓūr, *Mukhtaṣar Tārīkh Dimashq* 22:220, al-Ṭabarī, *Tārīkh al-Ṭabarī* 11:640.

(133) Al-Bayhaqī, *al-Shu'ab al-Imān* 9709.

¹⁸ Muḥammad ibn al-Ḥasan ibn Abī Yazīd al-Hamdānī.

See footnotes of al-Dhahabī, *Siyar A'lām al-Nubalā'* 13:276, al-Mizzī, *Tahdhīb al-Kamāl* 25:76.

¹⁹ Al-Khalifah Abū Ja'far Hārūn ibn al-Mahdī (141-191).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 9:286.

²⁰ Fuḍayl ibn 'Iyād ibn Mas'ūd ibn Bishr (107-187).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 8:421, *Tadhkirat al-Ḥuffāz* 1:245.

²¹ Ibn 'Asākir, *Tārīkh Dimashq* (48:400).

(134) Al-Bayhaqī, *al-Shu'ab al-Imān* 9712.

²² Muḥammad ibn 'Isā ibn Najīh (d.224/838).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 9:286.

'News reached us that 'Abd al-Raḥmān ibn Maḥdī²³ lost his son, over which he was greatly shaken, so much so that he stopped eating and drinking. This reached Muḥammad ibn Idris al-Shāfi'i, so he wrote to him:

To proceed: console yourself as you would console others, and see what is wrong in your actions as you would see what is wrong in other's actions, and know well that the greatest calamity is to (both) lose happiness, and be deprived of reward. Then consider: what if these two (losses) were joined with earning sin!²⁴

And I offer you this poem:

إِنِّي مُعَزِّيكَ لَا إِنِّي عَلَى طَمَعٍ مِنَ الْخُلُودِ وَلَكِنْ سَنَةَ الدِّينِ

I offer my condolences, not out of desire to live forever,
But because this is the way of the Dīn of Islam.

فَمَا الْمُعَزَّى بَبَاقٍ بَعْدَ صَاحِبِهِ وَلَا الْمُعَزَّى وَلَوْ عَاشَ إِلَى حِينٍ

The one consoling will not remain (behind) after his companion,
Nor the one consoled, although they survive him for a time.

Those in Baṣrah used to exchange (this poem) between them.²⁵

¹³⁵ Abū Bakr Muḥammad ibn Khalaf commonly known as Wakī' includes the following narration in *Kitāb al-Ghurar min al-Akḥbār* from Sahl ibn Ḥārūn who says:

²³ 'Abd al-Raḥmān al-Maḥdī ibn Ḥassān (185-198).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 9:192, *Tadhkirat al-Ḥuffāz* 1:329.

²⁴ Imām al-Shāfi'i is advising his correspondent to keep his grief within the limits given by the *Sharī'ah*. Worse than the death of his son would be not only to lose happiness, as for the moment he had, but also to lose the reward of a dignified grief. Worse still, he risked earning Allah's anger by a grief that was excessive to the point of sin.

²⁵ See Ibn Kathīr, *Ṭabaqāt al-Shāfi'iyyah* 1:64.

'Extending congratulations for a reward is better than consoling for a calamity.'²⁶

²⁶ *Ṣaḥīḥ ibn Ḥibbān* 7446.

WHAT HAS BEEN MENTIONED REGARDING:
THE CONSOLATION OF BOUNTIES TO COME

¹³⁵ Aḥmad, Ibn Abī al-Dunyā in *al-ʿAzā*, Ibn Abī Dāwūd in *al-Baʿth*, Ibn Ḥibbān, al-Ḥākim (who judges it to be 'sound'), and al-Bayhaqī in *al-Baʿth wa al-Nushūr* all include a narration from Abū Hurayrah ؓ who says:

'The Prophet ؐ said:

The children of the believers are in a mountain in *Jannah*. Ibrāhīm ؑ and Sārah ؑ are looking after them until they return them to their parents on the Day of Judgement.¹

¹³⁶ Ibn Abī Ḥātim includes the following narration from Ibn Masʿūd ؓ who says:

'Indeed the souls of the martyrs are in green birds in lamps beneath the *ʿArsh* (throne of Allah). They roam freely in *Jannah*, wherever they wish. And the souls of the children of the believers are in sparrows, where they roam freely in *Jannah*, wherever they wish.'^{2 3}

(135) *Musnad Aḥmad* 8324, Ibn Abī Dāwūd, *al-Baʿth* 16 (with variations), al-Ḥākim, *al-Mustadrak ʿalā al-Ṣaḥīḥayn* 1418, al-Bayhaqī, *al-Baʿth wa al-Nushūr* 21.

¹ See al-Bayhaqī, *al-Ftiqād* 1:199, *Kanz al-ʿUmmāl* 39410.

(136) This narration of Ibn Masʿūd ؓ was not located, but a similar narration containing the first part of this narration from Ibn Masʿūd, which is contained in *Ṣaḥīḥ al-Muslim* 1887.

² Referring to the verse of Sūrah Āl-Imrān 169.

³ See *al-Tirmidhī* 3011, *Muṣannaf ibn ʿAbd al-Razzāq* 9554, al-Ṭabarānī, *al-Muʿjam al-*

WHAT HAS BEEN MENTIONED REGARDING:
THE CONSOLATION OF BOUNTIES TO COME

¹³⁵ Aḥmad, Ibn Abī al-Dunyā in *al-ʿAzā*, Ibn Abī Dāwūd in *al-Baʿth*, Ibn Ḥibbān, al-Ḥākim (who judges it to be 'sound'), and al-Bayhaqī in *al-Baʿth wa al-Nushūr* all include a narration from Abū Hurayrah ؓ who says:

'The Prophet ﷺ said:

The children of the believers are in a mountain in *Jannah*. Ibrāhīm ؑ and Sārah ؑ are looking after them until they return them to their parents on the Day of Judgement.¹

¹³⁶ Ibn Abī Ḥātim includes the following narration from Ibn Masʿūd ؓ who says:

'Indeed the souls of the martyrs are in green birds in lamps beneath the ʿArsh (throne of Allah). They roam freely in *Jannah*, wherever they wish. And the souls of the children of the believers are in sparrows, where they roam freely in *Jannah*, wherever they wish.'^{2 3}

(135) *Musnad Aḥmad* 8324, Ibn Abī Dāwūd, *al-Baʿth* 16 (with variations), al-Ḥākim, *al-Mustadrak ʿalā al-Ṣaḥīḥayn* 1418, al-Bayhaqī, *al-Baʿth wa al-Nushūr* 21.

¹ See al-Bayhaqī, *al-Ftiqād* 1:199, *Kanz al-ʿUmmāl* 39410.

(136) This narration of Ibn Masʿūd ؓ was not located, but a similar narration containing the first part of this narration from Ibn Masʿūd, which is contained in *Ṣaḥīḥ al-Muslim* 1887.

² Referring to the verse of Sūrah Āl-Imrān 169.

³ See *al-Tirmidhī* 3011, *Muṣannaf ibn ʿAbd al-Razzāq* 9554, al-Ṭabarānī, *al-Muʿjam al-*

137 Ibn Abī Shaybah in *al-Muṣannaḥ* and al-Bayhaqī in *al-Ba'th wa al-Nushūr* both include the following narration from Ibn Abbās ؓ from Ka'b ؓ who says:

'The souls of the believing martyrs are in green birds roam freely in *Jannah*, and the souls of the believing children are in sparrows in *Jannah*.⁴

138 Ibn Abī al-Dunyā includes the following narration from Ibn 'Umar ؓ who says:

'The Prophet ﷺ said:

Every child born in Islām (who passes away) is in *Jannah*, completely replete (neither hungry nor thirsty) saying, O my Lord, bring my parents to me.'

139 Ibn Abī al-Dunyā includes the following narration from 'Ā'ishah ؓ who says:

'I asked the Prophet ﷺ about where the children of the believers are. He said:

In *Jannah*.'

140 Ibn Abī al-Dunyā includes the following narration from Ḥasan ؓ who says:

'The Prophet ﷺ said:

The good fortune of a person (who has lost a child) is that he can have conviction that that part of his flesh is in *Jannah*.'

Kabīr 8905, 9023, al-Bayhaqī, *al-Ba'th wa al-Nushūr* 205.

(137) *Muṣannaḥ* ibn Abī Shaybah 19425, 34116, al-Bayhaqī, *al-Ba'th wa al-Nushūr* 206.

⁴ See al-Bayhaqī, *al-Qaḍā wa al-Qadar* 542.

(139) Ibn Abī al-Dunyā, *Kitāb al-'Iyāl* 204.

141 Sa'īd ibn Mansūr includes the following narration from Makhūl:

'Indeed the Prophet ﷺ said:

Indeed the children of the Muslims are in green sparrows in a tree in *Jannah*, and their father Ibrāhīm ؑ looks after them.¹

142 Hannād ibn al-Sarī² includes the following in *al-Zuhd* from Huzayl³ who says:

'The souls of the martyrs are in green birds, and the Muslim children who had not yet attained puberty are sparrows among the sparrows of *Jannah*, feeding and roaming freely.'⁴

143 Ibn Abī al-Dunyā includes the following narration from Khālid ibn Ma'dān⁵ who says:

'Indeed in *Jannah* is a tree called *Tūbā*, which is all udders: all the suckling children that pass away suckle from *Tūbā*, and Ibrāhīm ؑ tends to them.'⁶

144 Ibn Abī Hātim includes the following narration from Khālid ibn Ma'dān who says:

'Indeed, in *Jannah* there is a tree called *Tūbā* which has udders and it suckles the children of *Jannah*. And a woman's miscarried child is in one of *Jannah*'s rivers: he splashes around in it until the Day of

(141) *Sunan Sa'īd ibn Mansūr* 514.

¹ See *Muṣannaḥ* ibn 'Abd al-Razzāq 10342, *Kanz al-'Ummāl* 39308.

² Hannād ibn al-Sarī ibn Muṣ'ab ibn Abī Bakr ibn Shabr ibn Ṣu'fūq (243-857).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 11:465, *Tadhkirat al-Ḥuffāz* 2:507.

³ Huzayl ibn Shurāḥbīl al-Awdī (d. 82/701).

See al-Mizzī, *Tahdhīb al-Kamāl* 3:172.

⁴ Hannād ibn al-Sarī, *al-Zuhd*, 366.

⁵ Khālid ibn Ma'dān ibn Abī Karib (d. 103/721).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 4:536, *Tadhkirat al-Ḥuffāz* 1:93.

⁶ See al-Suyūṭī, *al-Dibāj 'alā Ṣaḥīḥ Muslim* 2316 (5:321).

137 Ibn Abī Shaybah in *al-Muṣannaf* and al-Bayhaqī in *al-Ba'th wa al-Nushūr* both include the following narration from Ibn Abbās ؓ from Ka'b ؓ who says:

'The souls of the believing martyrs are in green birds roam freely in *Jannah*, and the souls of the believing children are in sparrows in *Jannah*.'⁴

138 Ibn Abī al-Dunyā includes the following narration from Ibn 'Umar ؓ who says:

'The Prophet ﷺ said:

Every child born in Islām (who passes away) is in *Jannah*, completely replete (neither hungry nor thirsty) saying, O my Lord, bring my parents to me.'

139 Ibn Abī al-Dunyā includes the following narration from 'Ā'ishah ؓ who says:

'I asked the Prophet ﷺ about where the children of the believers are. He said:

In *Jannah*.'

140 Ibn Abī al-Dunyā includes the following narration from Ḥasan ؓ who says:

'The Prophet ﷺ said:

The good fortune of a person (who has lost a child) is that he can have conviction that that part of his flesh is in *Jannah*.'

Kabīr 8905, 9023, al-Bayhaqī, *al-Ba'th wa al-Nushūr* 205.

(137) *Muṣannaf* ibn Abī Shaybah 19425, 34116, al-Bayhaqī, *al-Ba'th wa al-Nushūr* 206.

⁴ See al-Bayhaqī, *al-Qaḍā wa al-Qadar* 542.

(139) Ibn Abī al-Dunyā, *Kitāb al-'Iyāl* 204.

141 Sa'īd ibn Mansūr includes the following narration from Makhūl:

'Indeed the Prophet ﷺ said:

Indeed the children of the Muslims are in green sparrows in a tree in *Jannah*, and their father Ibrāhīm ؓ looks after them.'

142 Hannād ibn al-Sarī² includes the following in *al-Zuhd* from Huzayl³ who says:

'The souls of the martyrs are in green birds, and the Muslim children who had not yet attained puberty are sparrows among the sparrows of *Jannah*, feeding and roaming freely.'

143 Ibn Abī al-Dunyā includes the following narration from Khālid ibn Ma'dān⁵ who says:

'Indeed in *Jannah* is a tree called *Tūbā*, which is all udders: all the suckling children that pass away suckle from *Tūbā*, and Ibrāhīm ؓ tends to them.'

144 Ibn Abī Hātim includes the following narration from Khālid ibn Ma'dān who says:

'Indeed, in *Jannah* there is a tree called *Tūbā* which has udders and it suckles the children of *Jannah*. And a woman's miscarried child is in one of *Jannah's* rivers: he plashes around in it until the Day of

(141) *Sunan Sa'īd ibn Mansūr* 514.

¹ See *Muṣannaf* ibn 'Abd al-Razzāq 10342, *Kanz al-'Ummāl* 39308.

² Hannād ibn al-Sarī ibn Muṣ'ab ibn Abī Bakr ibn Shabr ibn Ṣu'fūq (243-857).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 11:465, *Tadhkirat al-Ḥuffāz* 2:507.

³ Huzayl ibn Shurāḥbil al-Awdī (d. 82/701).

See al-Mizzī, *Tahdhīb al-Kamāl* 3:172.

⁴ Hannād ibn al-Sarī, *al-Zuhd*, 366.

⁵ Khālid ibn Ma'dān ibn Abī Karib (d. 103/721).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 4:536, *Tadhkirat al-Ḥuffāz* 1:93.

⁶ See al-Suyūṭī, *al-Dibāj 'alā Ṣaḥīḥ Muslim* 2316 (5:321).

Judgement, when he will be resurrected forty years old.⁷

¹⁴⁵ Ibn Abī al-Dunyā and al-Khallāl⁸ in *al-Sunnah* all include the following narration from 'Ubayd ibn 'Umayr who says:

'Indeed in *Jannah* is a tree with udders like those of a cow, which suckles the children of those that live in *Jannah*—so much so that they frolic and play, which means they are merry like the frolicking of the maidens.⁹

¹⁴⁶ Al-Bukhārī includes the following narration from Samurah ibn Jundub رضي الله عنه¹⁰ from the Prophet ﷺ that he said:

'Two people came to me at night, sent (specially) to me.

And later (in the narration):

We came to a dark (lush) garden that had all the colours of spring. In the middle of the garden was a tall man: I could almost not see his head in the sky due to his height, and around the man were as many children as I had ever seen,

(The *ḥadīth* continues with words abridged here) until he says:

The tall man in the garden was Ibrāhīm عليه السلام and the children around

⁷ In Islamic tradition anyone under forty is considered a youth. Therefore, according to this narration, the child will be resurrected as someone who has reached maturity and sagacity.

(¹⁴⁵) Unfortunately, *Al-Sunnah* of al-Khallāl appears in seven volumes, but we have access to only five. This narration is possibly in one of the other two.

⁸ Abū Bakr Aḥmad ibn Muḥammad ibn Hārūn ibn Yazīd al-Baghdādī al-Khallāl (234-311).

See Imām al-Dhahabī, *Siyar A'lām al-Nubalā'* 14:297, *Tadhkirat al-Ḥuffāz* 3:785.

⁹ See al-Suyūṭī, *al-Dībāj 'alā Ṣaḥīḥ Muslim* 2316 (5:321).

(¹⁴⁶) *Al-Bukhārī* 7047.

¹⁰ Samurah ibn Jundub ibn Hilāl al-Fazārī (d. 58/677).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:184, Ibn al-Athīr, *Usud al-Ghābah* 2:513.

him were all the children that had passed away on the *Fitrah*¹¹ (Islām).¹²

¹⁴⁷ The words continued in *Tārīkh ibn 'Asākir* are:

'I (the narrator, Ibn Jundub) said: "Tell me about the garden." He said:

Those children have been given into the care of Ibrāhīm عليه السلام, and he will take care of them until the Day of Judgement.¹³

¹⁴⁸ Al-Ṭabarānī and al-Ḥākim include the following narration from Abū Umāmah رضي الله عنه from the Prophet ﷺ that he said:

'While I was asleep, I was taken to a rugged mountain.

And then he mentioned (what has come to us in) the *ḥadīth*, which includes the words:

Then he continued to lead me until I saw young children playing between two rivers. I said: 'Who are they?' He said: 'The Muslim children that Ibrāhīm عليه السلام looks after.'¹⁴

¹⁴⁹ Ibn 'Asākir¹⁵ includes the following narration in his *Tārīkh* from 'Alī ibn Abī Ṭālib رضي الله عنه who says:

¹¹ *Fitrah* is primordial nature. 'Fitrah' and 'Islām' are often synonymous (because our primordial nature is in submission to Allah), so the meaning is that these children died as Muslims.

¹² See *al-Muslim* 2275, *Musnad Aḥmad* 20094, *al-Mishkāt al-Maṣābīḥ* 4625.

(¹⁴⁷) Ibn 'Asākir, *Tārīkh Dimashq* 27:5.

¹³ *Kanz al-'Ummāl* 39794.

(¹⁴⁸) Al-Ṭabarānī, *al-Mu'jam al-Kabīr* 7767 (8:157), al-Ḥākim, *al-Mustadrak 'alā al-Ṣaḥīḥayn* 2837.

¹⁴ See Ibn 'Asākir, *Tārīkh Dimashq* 29:331, Ibn Manẓūr, *Mukhtaṣar Tārīkh Dimashq* 13:15.

(¹⁴⁹) Ibn 'Asākir, *Tārīkh Dimashq* 19:452, Ibn Manẓūr, *Mukhtaṣar Tārīkh Dimashq* 9:150.

¹⁵ Ibn 'Asākir Abū al-Qāsim al-Dimashqī (499-571).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 20:554.

Judgement, when he will be resurrected forty years old.⁷

¹⁴⁵ Ibn Abī al-Dunyā and al-Khallāl⁸ in *al-Sunnah* all include the following narration from 'Ubayd ibn 'Umayr who says:

'Indeed in *Jannah* is a tree with udders like those of a cow, which suckles the children of those that live in *Jannah*—so much so that they frolic and play, which means they are merry like the frolicking of the maidens.⁹

¹⁴⁶ Al-Bukhārī includes the following narration from Samurah ibn Jundub رضي الله عنه¹⁰ from the Prophet ﷺ that he said:

'Two people came to me at night, sent (specially) to me.

And later (in the narration):

We came to a dark (lush) garden that had all the colours of spring. In the middle of the garden was a tall man: I could almost not see his head in the sky due to his height, and around the man were as many children as I had ever seen,

(The *ḥadīth* continues with words abridged here) until he says:

The tall man in the garden was Ibrāhīm عليه السلام and the children around

⁷ In Islamic tradition anyone under forty is considered a youth. Therefore, according to this narration, the child will be resurrected as someone who has reached maturity and sagacity.

(¹⁴⁵) Unfortunately, *Al-Sunnah* of al-Khallāl appears in seven volumes, but we have access to only five. This narration is possibly in one of the other two.

⁸ Abū Bakr Aḥmad ibn Muḥammad ibn Hārūn ibn Yazīd al-Baghdādī al-Khallāl (234-311).

See Imām al-Dhahabī, *Siyar A'lām al-Nubalā'* 14:297, *Tadhkirat al-Ḥuffāẓ* 3:785.

⁹ See al-Suyūṭī, *al-Dībāj 'alā Ṣaḥīḥ Muslim* 2316 (5:321).

(¹⁴⁶) *Al-Bukhārī* 7047.

¹⁰ Samurah ibn Jundub ibn Hilāl al-Fazārī (d. 58/677).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:184, Ibn al-Athīr, *Usud al-Ghābah* 2:513.

him were all the children that had passed away on the *Fitrah*¹¹ (Islām).¹²

¹⁴⁷ The words continued in *Tārikh ibn 'Asākir* are:

'I (the narrator, Ibn Jundub) said: "Tell me about the garden." He said:

Those children have been given into the care of Ibrāhīm عليه السلام, and he will take care of them until the Day of Judgement.¹³

¹⁴⁸ Al-Ṭabarānī and al-Ḥākim include the following narration from Abū Umāmah رضي الله عنه from the Prophet ﷺ that he said:

'While I was asleep, I was taken to a rugged mountain.

And then he mentioned (what has come to us in) the *ḥadīth*, which includes the words:

Then he continued to lead me until I saw young children playing between two rivers. I said: 'Who are they?' He said: 'The Muslim children that Ibrāhīm عليه السلام looks after.'¹⁴

¹⁴⁹ Ibn 'Asākir¹⁵ includes the following narration in his *Tārikh* from 'Alī ibn Abī Ṭālib رضي الله عنه who says:

¹¹ *Fitrah* is primordial nature. 'Fitrah' and 'Islām' are often synonymous (because our primordial nature is in submission to Allah), so the meaning is that these children died as Muslims.

¹² See *al-Muslim* 2275, *Musnad Aḥmad* 20094, *al-Mishkāt al-Maṣābiḥ* 4625.

(¹⁴⁷) Ibn 'Asākir, *Tārikh Dimashq* 27:5.

¹³ *Kanz al-'Ummāl* 39794.

(¹⁴⁸) Al-Ṭabarānī, *al-Mu'jam al-Kabīr* 7767 (8:157), al-Ḥākim, *al-Mustadrak 'alā al-Ṣaḥīḥayn* 2837.

¹⁴ See Ibn 'Asākir, *Tārikh Dimashq* 29:331, Ibn Manẓūr, *Mukhtaṣar Tārikh Dimashq* 13:15.

(¹⁴⁹) Ibn 'Asākir, *Tārikh Dimashq* 19:452, Ibn Manẓūr, *Mukhtaṣar Tārikh Dimashq* 9:150.

¹⁵ Ibn 'Asākir Abū al-Qāsim al-Dimashqī (499-571).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 20:554.

'The Prophet ﷺ led us in *Fajr Ṣalāh*¹⁶ and then said:

I saw two angels come to me last night: they caught hold of my upper arm and took me to the sky of the world.

He then mentioned (what has come to us in) the *ḥadīth*, which includes the words:

I walked and I found myself in a garden within which was an extremely handsome older man, none more handsome than him, and around him were children; and there was a tree, the leaves of which were like elephant's ears.

(The *ḥadīth* continues with words abridged here) until he says:

With regards to the garden, that was *Jannah al-Ma'wā*, the old man I saw was Ibrāhīm عليه السلام and around him were the Muslim children; and the tree was *Sidrah al-Muntahā*.¹⁷

150 Al-Ṭabarānī includes the following narration from 'Abdullāh ibn 'Umar:

'An *Anṣārī* man had a son who would accompany him when he came to the Prophet ﷺ.

The Prophet ﷺ said to him:

Do you love him?

He said: "Yes." It wasn't long thereafter that the boy passed away. He went to the Prophet ﷺ and the Prophet ﷺ faced him and said to him:

Are you sad and anxious?

He said: "Yes." He (the Prophet ﷺ) said:

¹⁶ The entry time for the *Fajr* prayer (dawn prayer) is daybreak, the horizontally spreading whiteness over the horizon. Its exit time is sunrise.

¹⁷ See *Kanz al-'Ummāl* 39801.

(150) Al-Ṭabarānī, *al-Mu'jam al-Kabīr* 14096.

Will it not please you to know that your son is with Ibrāhīm عليه السلام, playing with him under the shade of the 'Arsh (throne)?

He said: "Definitely, 'O Messenger of Allah."¹⁸

151 'Abd al-Razzāq, al-Firyābī,¹⁹ Sa'īd ibn Manṣūr, Ibn Abī al-Shaybah in *al-Muṣannaf*, 'Abd ibn Ḥumayd, al-Ḥākim (who judges it to be 'sound'), Ibn al-Mundhir, and Ibn Abī Ḥātim all include a narration from 'Alī ibn Abī Ṭālib عليه السلام.

Regarding the verse {Every soul will be detained [in Hell] because of what he did, except the People of the Right},²⁰ he ('Alī عليه السلام) said: "They are the Muslim children."²¹

152 Ibn Abī Shaybah, Sa'īd ibn Manṣūr, and Ibn al-Mundhir all include the following narration from Ibn 'Umar عليه السلام:

Regarding the verse {Every soul will be detained [in Hell] because of what he did, except the People of the Right}, he said: "They are the Muslim children who will not be held accountable."

153 Sa'īd ibn Manṣūr, 'Abd ibn Ḥumayd and Ibn al-Mundhir all include the following narration from Mujāhid:²²

Regarding the verse of Allah Ta'ālā {the People of the Right}, he said:

¹⁸ See al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ* 1:68, al-Haythamī, *Majma' al-Zawā'id* 3996.

¹⁹ Abū Bakr al-Firyābī, Ja'far ibn Muḥammad ibn al-Ḥassan ibn al-Mustafād (207-301). See al-Dhahabī, *Siyar A'lām al-Nubalā'* 14:96, *Tadhkirat al-Ḥuffāz* 2:692.

²⁰ Sūrah Muddaththir, 38.

(151) 'Abd al-Razzāq, *Tafsīr 'Abd al-Razzāq* 3388 (3:363), *Muṣannaf ibn Abī Shaybah* 34511, Ḥākim, *al-Mustadrak 'alā al-Ṣaḥīḥayn* 3874, Ibn Abī Ḥātim, *Tafsīr al-Qur'ān al-Azīm* 19045.

²¹ See al-Dawlābī, *al-Kunā wa al-Asmā'* 2109, *Kanz al-'Ummāl* 4684.

(152) *Muṣannaf ibn Abī Shaybah* 34636.

²² Mujāhid ibn Jabr (21-104).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 4:449, *Tadhkirat al-Ḥuffāz* 1:92.

"The Muslim children."²³

154 Abū Nu'aym in *al-Hilyah* includes the following narration from Ibn 'Abbās ؓ who says:

"The Prophet ﷺ said:

A believer's child will be (brought) into his rank, even though he may be less in deeds,²⁴ so that he obtains comfort through him. He then recited {And those who believed, and their children followed them in belief, We will join their children with them and We will not curtail (the reward of) any of their deeds at all}. He said: We will not decrease the parents²⁵ in what we have granted the children."²⁶

155 Abū Nu'aym includes the following narration from Sa'īd ibn Jubayr:

"He was asked about the believer's children, and he said: "They are with their better parent. If the father is better than the mother, (the child) will be with his father; and if his mother is better than his father, he will be with his mother."

156 Ibn Abī al-Dunyā includes the following narration in *al-'Azā* from Ibn Mas'ūd ؓ who says:

"The Muslim children are kings, who are served in *Jannah*."²⁷

²³ See Ibn Abī Ḥātim, *Tafsīr al-Qur'ān al-Aẓīm* 19044.

(154) Abū Nu'aym, *al-Hilyah al-Awliyā* 4:302.

²⁴ In *Jannah* the believers will be in ranks according to their deeds, the more righteous at a higher station than the less. If a parent is above their child, their child will be elevated to them.

²⁵ The parent too will be elevated to join their child, if the child should be placed above them.

²⁶ See Ibn Abī Ḥātim, *Tafsīr al-Qur'ān al-Aẓīm* 18683.

(155) Abū Nu'aym, *al-Hilyah al-Awliyā* 4:282.

²⁷ See al-Manāwī, *Fayḍ al-Qadīr Sharḥ al-Jāmi' al-Ṣaghīr* 3:560.

157 Ibn al-Najjār²⁸ includes the following narration in his *Tārīkh* from Ibn Mas'ūd ؓ who says:

"The children of the *Mushrikīn* (polytheists) are the servants of the people of *Jannah*, and the Muslim children are kings on thrones in *Jannah*, accompanied by their parents, and they are served."

158 Abū Bakr al-Ḥamdānī includes the following narration in the *Mashīkhah* of Abū Faraj al-Ṣayrafī²⁹ from Wahab³⁰ who says:

"I read in a book that Mūsā ؑ said: "O my Lord, which action is most beloved to you?" He said: "To make children speak,³¹ because indeed they are My grace, and when they pass away, I enter them into my *Jannah*."

²⁸ Abū 'Abdillāh Muḥammad ibn Maḥmūd ibn Ḥasan ibn Hibatī 'Llah ibn Muḥāsīn al-Baghdādī ibn Najjār (578-643).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 23:131, *Tadhkirat al-Ḥuffāz* 4:1428.

²⁹ Abū al-Faraj Sa'īd ibn Abī al-Rajā Muḥammad ibn Abī Maṣṣūr Bakr ibn Abī al-Fataḥ al-Aṣbhānī al-Ṣayfarī (440-532).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 19:622.

³⁰ Wahab ibn Munabbih (34-114).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 4:544.

³¹ One manuscript has disparate wording, which will change the translation to: 'delicate children.'

MENTION TO PORTIONS OF POETRY

¹⁵⁹ Abū Bakr Muḥammad ibn Khalaf, commonly known as Wakī', includes the following in *Kitāb al-Ghurar min al-Akḥbār* from Sa'd,¹ the freed slave of Sulaymān ibn 'Alī² who says:

'A Bedouin expressed his condolences to 'Umar ibn 'Abd al-'Azīz³ (on the death of) his son, reciting these two couplets:

تَعَزَّ أَمِيرَ الْمُؤْمِنِينَ فَإِنَّهُ لِمَا قَدْ تَرَى يُغْذَى الصَّغِيرُ وَيُولَدُ

Let Amīr al-Mu'minīn take comfort
You see: for this a child is nourished and born.

هَلْ ابْنُكَ إِلَّا مِنْ سُلَالَةِ آدَمَ لِكُلِّ عَلَى حَوْضِ الْمَنِيَّةِ مَوْرِدُ

Is your son not one of Adam's line?
All will drink at the basin of death.⁴

¹ It is mentioned in *Siyar A'lām al-Nubalā'* about his master, Sulaymān ibn 'Alī, that he was a very generous person, so much, that he would free a hundred slaves on the eve of 'Arafah. It's possible Sa'd is one of his many freed slaves.

² Sulaymān ibn 'Alī (d. 142/759).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 6:162.

³ 'Umar ibn 'Abd al-'Azīz ibn Marwān ibn al-Ḥakam ibn Abī al-'Āṣ ibn Umayyah ibn 'Abd Shams ibn 'Abd Manāf (61-101).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 5:114.

⁴ See al-Dawlābī, *al-Kunā wa al-Asmā'* 1230, Ibn 'Asākir, *Tārīkh Dimashq* 20:234, Ibn Manẓūr, *Mukhtaṣar Tārīkh Dimashq* 9:224, 15:202, Abū Nu'aym, *al-Hilyah al-Awliyā* 5:359, al-Madā'ini, *al-Ta'āzī*

MENTION TO PORTIONS OF POETRY

¹⁵⁹ Abū Bakr Muḥammad ibn Khalaf, commonly known as Wakī, includes the following in *Kitāb al-Ghurar min al-Akhbār* from Sa'd,¹ the freed slave of Sulaymān ibn 'Alī² who says:

'A Bedouin expressed his condolences to 'Umar ibn 'Abd al-'Azīz³ (on the death of) his son, reciting these two couplets:

تَعَزَّ أَمِيرَ الْمُؤْمِنِينَ فَإِنَّهُ لِمَا قَدْ تَرَى يُغْذَى الصَّغِيرُ وَيُولَدُ

Let Amīr al-Mu'minīn take comfort
You see: for this a child is nourished and born.

هَلِ ابْنُكَ إِلَّا مِنْ سُلَالَةِ آدَمَ لِكَلِّ عَلَى حَوْضِ الْمَنِيِّ مَوْرِدُ

Is your son not one of Adam's line?
All will drink at the basin of death.⁴

¹ It is mentioned in *Siyar A'lām al-Nubalā'* about his master, Sulaymān ibn 'Alī, that he was a very generous person, so much, that he would free a hundred slaves on the eve of 'Arafah. It's possible Sa'd is one of his many freed slaves.

² Sulaymān ibn 'Alī (d. 142/759).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 6:162.

³ 'Umar ibn 'Abd al-'Azīz ibn Marwān ibn al-Ḥakam ibn Abī al-'Āṣ ibn Umayyah ibn 'Abd Shams ibn 'Abd Manāf (61-101).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 5:114.

⁴ See al-Dawlābī, *al-Kunā wa al-Asmā'* 1230, Ibn 'Asākir, *Tārīkh Dimashq* 20:234, Ibn Manzūr, *Mukhtaṣar Tārīkh Dimashq* 9:224, 15:202, Abū Nu'aym, *al-Hilyah al-Awliyā'* 5:359, al-Madā'īnī, *al-Ta'āzī*

¹⁶⁰ Ibn Abī al-Dunyā includes the following narration in *Kitāb al-Ashrāf* from an elderly person from the family of Maymūn ibn Mahrān:⁵

Hajjāj lost a son of his, over which he was extremely grieved. He entered, changed his clothes, applied some perfume and sat down. He gave permission to the people (to enter) and they didn't speak. He then lifted up his head and recited this verse:

حَسْبِيَ ثَوَابُ اللَّهِ مِنْ كُلِّ نَكْبَةٍ وَحَسْبِيَ ثَوَابُ اللَّهِ مِنْ كُلِّ هَالِكٍ

Allah's reward suffices me in every calamity
Allah's reward suffices me for every loss⁶

¹⁶¹ Abū Bakr⁷ and Wakī' includes the following narration from al-Aṣma'ī⁸ who says:

'A son of Nāfi' ibn 'Alqamah⁹ passed away over which he was very grieved. He had a (teaching) session which he left for a year, until one day he arrived at the place of funerals. He saw a funeral beginning and another ending, and he said:

فَمَا أَنَا بِالْمَفْجُوعِ مِنْ بَيْنِ مَنْ أَرَى وَلَكِنْ أَتَتْنِي نَوْبَتِي فِي التَّوَابِ

Then among those I see, I am not one whom loss has pained;

(¹⁶⁰) Ibn Abī al-Dunyā, *al-Ishrāf fi Manāzil al-Ashrāf* 126 (1:164).

⁵ Abū Ayyūb Maymūn ibn Mahrān al-Jazarī al-Raqī (40-117).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 5:71.

⁶ 'Loss' here translates 'hālik', and suggests the loss of one who dies.

See Ibn 'Asākir, *Tārīkh Dimashq* 52:263.

⁷ Abū Bakr Muḥammad ibn Ḥassan ibn Ya'qūb al-Baghdādī al-ʿAṭṭar (265-354).

See al-Dhahabī, *Siyar A'lām al-Nubalā'*, 16:105.

⁸ Abū Sa'īd 'Abd al-Malik ibn Qurayb ibn 'Abd al-Malik al-Aṣma'ī al-Baṣrī (121-216).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 10:175, Ibn Khallikān, *Wafayāt al-A'yan* 3:170.

⁹ Nāfi' ibn 'Alqamah.

See 'Abd al-Barr, *al-Istī'āb* 4:1491, Ibn al-Athīr, *Usud al-Ghābah* 5:272.

Rather my turn came, as turns must come.¹⁰

¹⁶² Abū al-Ḥusayn ibn al-Muhtadī bi' Llāh¹¹ includes the following narration in his *Fawā'id* from Abū 'Abdillāh ibn al-Waḍḍāh¹² who says: 'Abd al-Mālik¹³ stood at the grave of his son and recited these two couplets:

وما الدهر والأيام إلا كما ترى رزية مالٍ أو فراق حبيب

Time and days are just as you perceive—financial ruin, a beloved gone;

وإن امرأ قد جرب الدهر لم يخف قلب عصره لغير لبیب

And he that knows Time well, yet fears not the changing of its two conditions, is but witless¹⁴

¹⁶³ Ibn Abī al-Dunyā includes the following narration in *Kitāb al-Ftibār* from Muḥammad ibn al-Mughīrah al-Māzinī who says that Sa'īd ibn 'Uthmān, a sound scholar, said:

'When Ayyūb ibn Sulaymān ibn 'Abd al-Mālik¹⁵ was passing away, his father came while he was in his last moments. 'Umar ibn 'Abd al-'Azīz,

¹⁰ See Abī Manṣūr al-Tha'ālābī, *al-Durar al-Hikam* 1:42.

¹¹ Abū al-Ḥusayn ibn al-Muhtadī Bi' Llāh (384-464).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 18:238.

¹² Abū 'Abdillāh ibn al-Waḍḍāh (199-287).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 13:445.

¹³ 'Abd al-Malik ibn Marwān (26-86).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 4:246.

¹⁴ See Ibn 'Asākir, *Tārīkh Dimashq* 37:149, Ibn Manẓūr, *Mukhtaṣar Tārīkh Dimashq* 15:231, Ibn Abī al-Dunyā, *al-Ftibār* 72.

(¹⁶³) See Ibn Abī al-Dunyā, *al-Ftibār* 40.

¹⁵ A son of the Khalifah, Sulaymān ibn 'Abd al-Malik. Not much is recorded about him. See al-Dhahabī, *Siyar A'lām al-Nubalā'* 5:111, for more about his father.

160 Ibn Abī al-Dunyā includes the following narration in *Kitāb al-Ashrāf* from an elderly person from the family of Maymūn ibn Mahrān:⁵

Hajjāj lost a son of his, over which he was extremely grieved. He entered, changed his clothes, applied some perfume and sat down. He gave permission to the people (to enter) and they didn't speak. He then lifted up his head and recited this verse:

حَسْبِيَ ثَوَابُ اللَّهِ مِنْ كُلِّ نَكْبَةٍ وَحَسْبِيَ ثَوَابُ اللَّهِ مِنْ كُلِّ هَالِكٍ

Allah's reward suffices me in every calamity
Allah's reward suffices me for every loss⁶

161 Abū Bakr⁷ and Wakī includes the following narration from al-Aṣma'ī⁸ who says:

'A son of Nāfi' ibn 'Alqamah⁹ passed away over which he was very grieved. He had a (teaching) session which he left for a year, until one day he arrived at the place of funerals. He saw a funeral beginning and another ending, and he said:

فَمَا أَنَا بِالْمَفْجُوعِ مِنْ بَيْنِ مَنْ أَرَى وَلَكِنْ أَتَتْنِي نَوْبَتِي فِي التَّوَائِبِ

Then among those I see, I am not one whom loss has pained;

(160) Ibn Abī al-Dunyā, *al-Ishrāf fī Manāzil al-Ashrāf* 126 (1:164).

⁵ Abū Ayyūb Maymūn ibn Mahrān al-Jazarī al-Raqī (40-117).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 5:71.

⁶ 'Loss' here translates 'hālik', and suggests the loss of one who dies.

See Ibn 'Asākir, *Tārikh Dimashq* 52:263.

⁷ Abū Bakr Muḥammad ibn Ḥassan ibn Ya'qūb al-Baghdādī al-ʿAṭṭar (265-354).

See al-Dhahabī, *Siyar A'lām al-Nubalā'*, 16:105.

⁸ Abū Sa'īd 'Abd al-Malik ibn Qurayb ibn 'Abd al-Malik al-Aṣma'ī al-Baṣrī (121-216).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 10:175, Ibn Khallikān, *Wafayāt al-A'yān* 3:170.

⁹ Nāfi' ibn 'Alqamah.

See 'Abd al-Barr, *al-Istī'āb* 4:1491, Ibn al-Athīr, *Usud al-Ghābah* 5:272.

Rather my turn came, as turns must come.¹⁰

162 Abū al-Ḥusayn ibn al-Muhtadī bi'ḤLāh¹¹ includes the following narration in his *Fawā'id* from Abū 'Abdillāh ibn al-Waḍḍāh¹² who says: 'Abd al-Mālik¹³ stood at the grave of his son and recited these two couplets:

وما الدهر والأيام إلا كما ترى رزية مالٍ أو فراق حبيب

Time and days are just as you perceive—financial ruin, a beloved gone;

وإن امرأ قد جرب الدهر لم يخف ثقل عصره لغير لبيب

And he that knows Time well, yet fears not the changing of its two conditions, is but witless¹⁴

163 Ibn Abī al-Dunyā includes the following narration in *Kitāb al-ʿTibār* from Muḥammad ibn al-Mughīrah al-Māzinī who says that Sa'īd ibn 'Uthmān, a sound scholar, said:

'When Ayyūb ibn Sulaymān ibn 'Abd al-Mālik¹⁵ was passing away, his father came while he was in his last moments. 'Umar ibn 'Abd al-'Azīz,

¹⁰ See Abī Manṣūr al-Tha'ālabī, *al-Durar al-Hikam* 1:42.

¹¹ Abū al-Ḥusayn ibn al-Muhtadī Bi'ḤLāh (384-464).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 18:238.

¹² Abū 'Abdillāh ibn al-Waḍḍāh (199-287).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 13:445.

¹³ 'Abd al-Malik ibn Marwān (26-86).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 4:246.

¹⁴ See Ibn 'Asākir, *Tārikh Dimashq* 37:149, Ibn Manẓūr, *Mukhtaṣar Tārikh Dimashq*

15:231, Ibn Abī al-Dunyā, *al-ʿTibār* 72.

(163) See Ibn Abī al-Dunyā, *al-ʿTibār* 40.

¹⁵ A son of the Khalifah, Sulaymān ibn 'Abd al-Malik. Not much is recorded about him.

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 5:111, for more about his father.

Sa'd ibn 'Uqbah and Rajā ibn Ḥaywah¹⁶ were with him. Tears began streaming down his face, and he said:

'A person cannot control the emotions that take over his heart, and there is no shyness before you. I find a burning sensation in my heart, that if I do not calm it with tears, my liver will burst out of grief or regret.' Umar ibn 'Abd al-'Azīz said: 'O Amīr al-Mu'minīn, patience is better for you.' He then looked towards Sa'd and Rajā hesitantly, so Rajā said: 'O Amīr al-Mu'minīn do (what you have to), as long as it does not reach an excessive state, because this narration has reached me that the Prophet ﷺ also cried over his son, Ibrāhīm and he said:

The eyes fill with tears, the heart is saddened, but we say nothing that angers Our Lord.

Sulaymān then cried profusely. Then his tears ceased to flow and he washed his face and Ayyūb passed away. When he completed his burial, he stood at his grave, looked at him and said:

رُفُفٌ عَلَى قَبْرِ مُقِيمٍ بِقَفْرَةٍ مَتَاعٌ قَلِيلٌ مِنْ حَبِيبٍ مَقَارِقِ

Sentry at a grave, we stand in a barren land:
Meagre joy from a beloved sundered.

He then said: 'al-salāmu 'alaykum, O Ayyūb.' And then said:

كُنْتَ لَنَا أَنْسًا فَفَارَقْتَنَا فَأَلْعَيْشُ مِنْ بَغْدِكَ مُرًّا لَمَذَاقِ

You were beloved to us and then you left us
And life after you holds a bitter taste.¹⁷

¹⁶ Rajā ibn Ḥaywah ibn Jarwal.

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 4:557, Ibn Khallikān, *Wafayāt al-A'yān* 2:301.

¹⁷ See Ibn 'Asākir, *Tārikh Dimashq* 10:108, Ibn Manẓūr, *Mukhtaṣar Tārikh Dimashq* 5:122.

¹⁶⁴ Ibn Abī al-Dunyā includes the following narration from *al-Ftibār* from 'Abdullāh ibn al-Ajlāḥ al-Kindī¹⁸ who says:

There was a woman from the family of 'Amīr ibn Sa'sa'ah¹⁹ who had nine children. They entered a cave with their mother. She exited for some need and left them. She returned and the cave had collapsed on them. She heard their cries until they passed away. She said (these couplets):

إِنَّمَا تُصْنِكُ مِنَ الْأَيَّامِ حَاسِبَةً قَتَا لَقِيَ مَا لَقِيَ الْعَامُ مِنْ أَحَدٍ

What if some calamity one day befalls you?

No one has experienced what I have experienced this year

رَبَّنْهُمْ يَنْعَةً حَتَّى إِذَا اتَّفَعُوا أَفْرَدْتُ مِنْهُمْ كَقَرْنِ الْأَعْصَبِ الْوَحِيدِ

I brought up nine of them, until they were fully grown

I have been left alone without them, like a single broken (goat's) horn

وَكُلُّ أُمٍّ إِذَا سُرَتْ بِمَا وَلَدَتْ يَوْمًا تَنْفَكُ مَا رَبَّتْ مِنَ الرَّبِّ

And every mother, though she may be pleased with what she gave birth to—Will one day be bereaved of the child she brought up.

¹⁶⁵ Ibn Abī al-Dunyā includes the following narration from Ishāq Abū Ya'qūb al-Naḍarī²⁰ who says,

(164) Ibn Abī al-Dunyā, *al-Ftibār* 58.

¹⁸ 'Abdullāh ibn al-Ajlāḥ al-Kindī.

See Ibn Abī Ḥātim, *al-Jarḥ wa al-Ta'dīl* 5:10, al-Mizzī, *Tahdhīb al-Kamāl* 14:278.

¹⁹ Banū 'Amīr ibn Sa'sa'ah is a name for a large amount of Arab tribes.

See Yāqūt ibn 'Abdillāh al-Ḥamawī, *Mu'jam al-Buldān* 4:11.

(165) Ibn Abī al-Dunyā, *al-Ftibār* 58.

²⁰ Ishāq Abū Ya'qūb al-Naḍarī.

See 'Abd al-Qādir al-Qurayshī, *al-Jawāhir al-Muḍiyyah fi Ṭabaqāt al-Ḥanafīyyah* 1:137.

Sa'd ibn 'Uqbah and Rajā ibn Ḥaywah¹⁶ were with him. Tears began streaming down his face, and he said:

'A person cannot control the emotions that take over his heart, and there is no shyness before you. I find a burning sensation in my heart, that if I do not calm it with tears, my liver will burst out of grief or regret.' Umar ibn 'Abd al-'Azīz said: 'O Amīr al-Mu'minīn, patience is better for you.' He then looked towards Sa'd and Rajā hesitantly, so Rajā said: 'O Amīr al-Mu'minīn do (what you have to), as long as it does not reach an excessive state, because this narration has reached me that the Prophet ﷺ also cried over his son, Ibrāhīm and he said:

The eyes fill with tears, the heart is saddened, but we say nothing that angers Our Lord.

Sulaymān then cried profusely. Then his tears ceased to flow and he washed his face and Ayyūb passed away. When he completed his burial, he stood at his grave, looked at him and said:

وَقُفُّ عَلَى قَبْرِ مُقِيمٍ بِقَفْرَةٍ مَتَاعٌ قَلِيلٌ مِنْ حَبِيبٍ مَفَارِقِ

Sentry at a grave, we stand in a barren land:

Meagre joy from a beloved sundered.

He then said: 'al-salāmu 'alaykum, O Ayyūb.' And then said:

كُنْتَ لَنَا أَنْسًا فَمَارَقْتَنَا فَالْعَيْشُ مِنْ بَعْدِكَ مُرُّ الذَّاقِ

You were beloved to us and then you left us

And life after you holds a bitter taste.¹⁷

¹⁶ Rajā ibn Ḥaywah ibn Jarwal.

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 4:557, Ibn Khallikān, *Wafayāt al-A'yān* 2:301.

¹⁷ See Ibn 'Asākir, *Tārīkh Dimashq* 10:108, Ibn Manẓūr, *Mukhtaṣar Tārīkh Dimashq* 5:122.

¹⁶⁴ Ibn Abī al-Dunyā includes the following narration from *al-ʿIṭibār* from 'Abdullāh ibn al-Ajlaḥ al-Kindī¹⁸ who says:

There was a woman from the family of 'Āmir ibn Sa'sa'ah¹⁹ who had nine children. They entered a cave with their mother. She exited for some need and left them. She returned and the cave had collapsed on them. She heard their cries until they passed away. She said (these couplets):

إِمَّا تُصْنَبُكَ مِنَ الْيَوْمِ جَائِحَةٌ فَمَا لَقِيَ مَا لَقِيَ الْعَامُ مِنْ أَحَدٍ

What if some calamity one day befalls you?

No one has experienced what I have experienced this year

رَبِّيتُهُمْ تِسْعَةً حَتَّى إِذَا اتَّسَفُوا أَفْرَدْتُ مِنْهُمْ كَقَرْنِ الْأَعْصَبِ الْوَحِيدِ

I brought up nine of them, until they were fully grown

I have been left alone without them, like a single broken (goat's) horn

وَكُلُّ أُمٍّ وَإِنْ سُرَّتْ بِمَا وَلَدَتْ يَوْمًا سَتَتُكُلُّ مَا رَزَتْ مِنَ الْوَلَدِ

And every mother, though she may be pleased with what she gave birth to—Will one day be bereaved of the child she brought up.

¹⁶⁵ Ibn Abī al-Dunyā includes the following narration from Ishāq Abū Ya'qūb al-Naḍarī²⁰ who says,

(164) Ibn Abī al-Dunyā, *al-ʿIṭibār* 58.

¹⁸ 'Abdullāh ibn al-Ajlaḥ al-Kindī.

See Ibn Abī Ḥātim, *al-Jarḥ wa al-Ta'dīl* 5:10, al-Mizzī, *Tahdhīb al-Kamāl* 14:278.

¹⁹ Banū 'Āmir ibn Sa'sa'ah is a name for a large amount of Arab tribes.

See Yāqūt ibn 'Abdillāh al-Ḥamawī, *Mu'jam al-Buldān* 4:11.

(165) Ibn Abī al-Dunyā, *al-ʿIṭibār* 58.

²⁰ Ishāq Abū Ya'qūb al-Naḍarī.

See 'Abd al-Qādir al-Qurayshī, *al-Jawāhir al-Muḍīyyah fī Ṭabaqāt al-Ḥanafīyyah* 1:137.

The Banū Abbās had a freed slave who was named al-Zurayr ibn 'Abd Rabbihi.²¹ He was old and had lost all his wealth and children. He had only one son left whose name was Ibrāhīm. Ibrāhīm would look after him and was kind to him, and the old man bore a striking resemblance to the boy. His son (Ibrāhīm) passed away and his neighbours began to tend to him until they got him ready and picked up his bed. He left hobbling in front of the funeral. When they reached the edge of the grave, he hit his hand on the shroud and then said:

إِنِّي لَأَصْبِرُ مَنْ يَمْشِي عَلَى قَدَمِ غَدَاةِ أَبْقَى وَإِبْرَاهِيمُ فِي الرَّجَمِ

Truly, I am the most patient of those that walk on two feet

On the morning that I remain and Ibrāhīm is beneath the gravestone.

يَا مَنْ لِعَيْنِ أَبَدَ الدَّهْرُ قُرَّتْهَا وَمَنْ لِسَمْعِ رَمَاهُ الدَّهْرُ بِالضَّمِّ

O you from whose eyes Time has taken their coolness forever²²

And whose hearing Time has stricken with deafness—

قَالُوا أَطَلْتَ الْأَسَى فَارْبِعَ عَلَيْكَ وَهَلْ بَكَيْتَ حَيَّيْ مَا لَمْ أَبْكِهِ بِدَمٍ

They said, 'You have prolonged your grief, so get a grip of yourself.'

But have I cried for my beloved if I haven't cried with blood?

بِذَلِكَ مِنْ فَرَجِي الْمَاضِي بِهِ تَرَحُّا وَعَادَ عَهْدُ أَبِي إِسْحَاقَ كَالْحُلُمِ

My past happiness of him has been exchanged for sadness

And the promise of Abū Ishāq has returned like a dream.

فَاللَّهُ مُوَضِّعُ مَا أَشْكُو وَغَايَتُهُ وَإِلَالَهُ مِنَ الشَّيْطَانِ مُغْتَضَمِ

²¹ The narrator is unknown.

²² 'Coolness of eye' is an idiom indicating calm, joy and contentment. See for example *Qur'ān* 19:26.

Then Allah is the one to whom I express my grief, and He is the limit;²³
And from Allah (I seek) protection from Shaytān.

قَدْ ذَاقَهُ مَنْ بِهِ سَمَيْتُ فَإِنَّهُمَلْتُ عَيْنُ النَّبِيِّ عَلَيْهِ سَحَّةُ السَّجَمِ

He has tasted what the one I named him after (tasted),²⁴

The eyes of the Prophet wept and wept for him, with chains of tears.

فَقَالَ مَا أَنَا فِيكَ الْيَوْمَ قَابِلُهُ وَإِلَالَهُ سَدَادُ الْفِعْلِ وَالْكَلِمِ

And he said what I said about you today,

And (only) by Allah (do we attain) right action and speech.

مَا ضَرَّ مَنْ قَالَ: يُودِي الْوَجْدُ صَاحِبَهُ وَقَدْ بَقِيَتْ وَوَجْدِي لَيْسَ كَالْأَمِّ

He did no harm, the one who said, 'Passion kills his companion'²⁵

Yet I have remained, and my passion is not like (what is experienced by) Others.

¹⁶⁶ Ibn Abī al-Dunyā says: 'A Bedouin mentioned this poem to me wherein he was eulogizing a son of his, whom he lost:

لَعَمْرِي لَقَدْ أَوْرَنْتَ قَلْبِي حَسْرَةً مُلَازِمَةً مَا حَجَّ لِي لَوْ رَاكِبٌ

By my life, you have bequeathed to my heart a yearning

²³ I.e., 'Allah is the limit of my expression of grief.' By this the poet seems to mean 'There is no one and nowhere else that I can place my grief and get more than I can with Allah, as Allah will reward for my patience and by me turning to Him in this test'.

²⁴ 'Taste' (here meaning 'to experience') recalls the Qur'anic verse, 'Every soul shall taste death' (3:185). The 'he' of the first line refers to the son of the old man, while 'the one I named him after' is the son of the Prophet ﷺ, Ibrāhīm ibn Muḥammad. Ibrāhīm ibn Muḥammad is also the 'him' of the second line.

²⁵ That is, Passion kills the one experiencing the passion. The speaker is warning of the danger of passion, as one would warn someone of a treacherous companion before a journey.

(166) Ibn Abī al-Dunyā, *al-Ftibār* 66.

The Banū Abbās had a freed slave who was named al-Zurayr ibn 'Abd Rabbihi.²¹ He was old and had lost all his wealth and children. He had only one son left whose name was Ibrāhīm. Ibrāhīm would look after him and was kind to him, and the old man bore a striking resemblance to the boy. His son (Ibrāhīm) passed away and his neighbours began to tend to him until they got him ready and picked up his bed. He left hobbling in front of the funeral. When they reached the edge of the grave, he hit his hand on the shroud and then said:

إِنِّي لَأَصْبِرُ مَنْ يَمْشِي عَلَى قَدَمٍ غَدَاةَ أَبْقَى وَإِبْرَاهِيمُ فِي الرَّجَمِ

Truly, I am the most patient of those that walk on two feet
On the morning that I remain and Ibrāhīm is beneath the gravestone.

يَا مَنْ لِعَيْنِ أَبَدَ الدَّهْرُ قُرَّتْهَا وَمَنْ لِسَمْعِ رَمَاهُ الدَّهْرُ بِالصَّمَمِ

O you from whose eyes Time has taken their coolness forever²²
And whose hearing Time has stricken with deafness—

فَالُوا أَطْلُكَ الْأَسَى فَارِغٌ عَلَيْكَ وَهَلْ بَكَيْتُ حَيِّ مَالِمْ أَبْكِي يَدَمِ

They said, 'You have prolonged your grief, so get a grip of yourself.'
But have I cried for my beloved if I haven't cried with blood?

بِذَلِكَ مِنْ فَرَجِي الْمَاضِي بِهِ تَرْحَا وَعَادَ عَهْدُ أَبِي إِسْحَاقَ كَالْحُلَمِ

My past happiness of him has been exchanged for sadness
And the promise of Abū Ishāq has returned like a dream.

فَاللَّهُ مُوَضِّعٌ مَا أَشْكُو وَعَايَتُهُ وَإِلَالِهِ مِنَ الشَّيْطَانِ مُغْتَضَمِ

²¹ The narrator is unknown.

²² 'Coolness of eye' is an idiom indicating calm, joy and contentment. See for example *Qur'ān* 19:26.

Then Allah is the one to whom I express my grief, and He is the limit;²³
And from Allah (I seek) protection from Shayṭān.

قَدْ ذَاقَهُ مَنْ بِهِ سَمَيْتُ فَأَنْهَمَلْتُ عَيْنُ النَّبِيِّ عَلَيْهِ سَحَّةُ السَّجَمِ

He has tasted what the one I named him after (tasted),²⁴
The eyes of the Prophet wept and wept for him, with chains of tears.

فَقَالَ مَا أَنَا فِيكَ الْيَوْمَ قَائِلُهُ وَإِلَالِهِ سَدَاؤُ الْفِعْلِ وَالْكَلِمِ

And he said what I said about you today,
And (only) by Allah (do we attain) right action and speech.

مَا ضَرَّ مَنْ قَالَ: يُودِي الْوَجْدُ صَاحِبَهُ وَقَدْ بَقِيَتْ وَوَجْدِي لَيْسَ كَالْأُمَمِ

He did no harm, the one who said, 'Passion kills his companion'²⁵
Yet I have remained, and my passion is not like (what is experienced by) Others.

¹⁶⁶ Ibn Abī al-Dunyā says: 'A Bedouin mentioned this poem to me wherein he was eulogizing a son of his, whom he lost:

لَعَنَرِي لَقَدْ أَوْرَثْتُ قَلْبِي حَسْرَةً مُلَازِمَةً مَا حَجَّ إِلَهُ زَاكِبُ

By my life, you have bequeathed to my heart a yearning

²³ I.e., 'Allah is the limit of my expression of grief.' By this the poet seems to mean 'There is no one and nowhere else that I can place my grief and get more than I can with Allah, as Allah will reward for my patience and by me turning to Him in this test'.

²⁴ 'Taste' (here meaning 'to experience') recalls the Qur'anic verse, 'Every soul shall taste death' (3:185). The 'he' of the first line refers to the son of the old man, while 'the one I named him after' is the son of the Prophet ﷺ, Ibrāhīm ibn Muḥammad. Ibrāhīm ibn Muḥammad is also the 'him' of the second line.

²⁵ That is, Passion kills the one experiencing the passion. The speaker is warning of the danger of passion, as one would warn someone of a treacherous companion before a journey.

(166) Ibn Abī al-Dunyā, *al-Ftibār* 66.

that will last as long as just one rider makes Ḥajj for Allah.

لَأُبْكِيكَ مَا هَبَّتْ رِيَّاحٌ مِنَ الصَّبَا وَمَا طَلَعَتْ شَمْسٌ وَلَا حَتَّ كَوَاكِبُ

I will cry for you as long as the morning breeze blows
And as long as the sun rises and the stars shimmer.

لَأُفْنِي عَلَيْكَ الدَّمْعَ كَيْلًا يَنَالُهُ يَوَاكُ وَإِنْ عَزَّتْ عَلَيْكَ الْمَصَائِبُ

I will use up all the tears over you so that no one else gets a share,
'And if difficulties overwhelm you

حَمَلْتُكَ بِأَسْوَئِ وَجْنِكَ لِلْيَلَى عَلَى الرَّغْمِ مِثْيَى وَالْذُمُوعُ سَوَاكِبُ

I will carry you, O my desire!' But your body (goes) to its decay
In spite of me, and tears stream down.

وَأَهْدَيْتُ مَا قَدْ كُنْتُ مِنْكَ أَصُونُهُ إِلَى حُفْرَةٍ إِنِّي إِلَى اللَّهِ رَاغِبُ

And that which I was safeguarding of yours, I led
Unto a pit—truly, I ask Allah! ²⁶

فَقَدْ قُطِعَتْ أَمَانُنَا مِنْكَ بَعْدَمَا ظَنَّنَا فَأَخْطَأْنَا الظُّنُونُ الْكَوَاذِبُ

Our hopes in you were cut short, after
We had desires (of you); but (those) lying desires erred against us.

وَأَرْخَشْتُ دَارًا كُنْتُ أَنْسَا لِأَهْلِهَا فَهَلْ أَنتَ إِنْ طَالَ التَّوَجُّعُ آيِبُ

And you deserted a house where you were once its people's comfort.
Then will you—if the lament be lengthened—return?

²⁶ That is, while his son lived, he had been protecting his son's body and keeping him safe from harm; but in the end he gave him over to the grave. 'Led' here is in the sense of a bride being led to the bridegroom (Cowan); the sense seems to be of one who has betrayed a trust, or at least there is a painful contradiction in leading the body he was seeking to preserve to the pit of the grave.

وَأَتَى لِمَنْ يُسْتَوْدَعُ الثَّرْبُ أَوْبَةً تُرْجَى وَقَدْ سُدَّتْ عَلَيْهِ الْمَذَاهِبُ

But how can one laid in earth ever return?

The grave is formed, and the exit points are closed.²⁷

¹⁶⁷ Ibn Abi al-Dunyā mentions that another person said when he lost his son:

حَبِيبٌ حَلَّ فِي دَارِ اغْتِرَابٍ مَحَلَّةً غَيْرَ مَرْجُوِّ الْإِتَابِ

My beloved has gone to a strange place
Such a place, that there is no hope of returning.

يَقُولُ: تَنَاسَبَهُ مَنْ لَمْ يَلِدْهُ عَجَابٌ مَا يَقُولُ مِنَ الْعُجَابِ

Those that did not father him say that it is appropriate (better for him)

Astonishing! What they say is astonishing!

وَكَيْفَ أَطِيقُ أَنْ أَنْسَى حَبِيبًا يُقَطِّعُ ذِكْرُهُ بَرْدَ الشَّرَابِ

How can I forget my beloved?

His mention will cut off the coolness of a beverage!

وَأَتَى لَسْتُ نَاسِيَهُ وَلَكِنْ سَأَذْكُرُهُ بِصَبْرِ وَاخْتِسَابِ

Never will I forget him, but rather

I will remember him with patience and reflection (hoping for reward).

²⁷ Dhahāba wa ayāba is a set phrase meaning 'there and back again', and there is similarly dhahāb wa awbah, 'people's comings and goings' (Cowan). In the final two lines, this phrase connoting easy to and fro is torn apart, giving extra finality to the grave.

that will last as long as just one rider makes Hajj for Allah.

سَأُبْكِيكَ مَا هَبَّتْ رِيَّاحُ مِنَ الصَّبَا وَمَا طَلَعَتْ شَمْسٌ وَلَا حَتَّ كَوَاكِبُ

I will cry for you as long as the morning breeze blows
And as long as the sun rises and the stars shimmer.

لَأُفْنِي عَلَيْكَ الدَّمْعَ كَيْلًا يَنْتَالُهُ سِوَاكَ وَإِنْ عَزَّتْ عَلَيْكَ الْمَصَائِبُ

I will use up all the tears over you so that no one else gets a share,
'And if difficulties overwhelm you

حَمَلْتُكَ يَا سُوْلِي وَجَسْمُكَ لِلْيَلَى عَلَى الرَّغْمِ مِنِّي وَالْذُّمُوعُ سَوَاكِبُ

I will carry you, O my desire!' But your body (goes) to its decay
In spite of me, and tears stream down.

وَأَهْدَيْتُ مَا قَدْ كُنْتُ مِنْكَ أَصُونُهُ إِلَى حُفْرَةٍ إِنِّي إِلَى اللَّهِ رَاغِبُ

And that which I was safeguarding of yours, I led
Unto a pit—truly, I ask Allah!²⁶

نَقْدَ قُطِعَتْ آمَالُنَا مِنْكَ بَعْدَمَا ظَنَّنَا فَأَخْطَأْنَا الظُّنُونُ الْكَوَاذِبُ

Our hopes in you were cut short, after
We had desires (of you); but (those) lying desires erred against us.

وَأَرْخَشْتُ دَارًا كُنْتُ أَنَسًا لِأَهْلِهَا فَهَلْ أَنتَ إِنْ طَالَ التَّوَجُّعُ آيِبُ

And you deserted a house where you were once its people's comfort.
Then will you—if the lament be lengthened—return?

²⁶ That is, while his son lived, he had been protecting his son's body and keeping him safe from harm; but in the end he gave him over to the grave. 'Led' here is in the sense of a bride being led to the bridegroom (Cowan): the sense seems to be of one who has betrayed a trust, or at least there is a painful contradiction in leading the body he was seeking to preserve to the pit of the grave.

وَأَتَى لِمَنْ يُسْتَوْدَعُ الثَّرِبَ أَوْبَهُ تُرَجَّى وَقَدْ سُدَّتْ عَلَيْهِ الْمَذَاهِبُ

But how can one laid in earth ever return?
The grave is formed, and the exit points are closed.²⁷

¹⁶⁷ Ibn Abī al-Dunyā mentions that another person said when he lost his son:

حَبِيبٌ حَلَّ فِي دَارِ اغْتِرَابٍ مَحَلَّةً غَيْرَ مَرْجُو الْإِيَابِ

My beloved has gone to a strange place
Such a place, that there is no hope of returning.

يَقُولُ: تَنَاسَبَهُ مَنْ لَمْ يَلِدْهُ عَجَابٌ مَا يَقُولُ مِنَ الْعَجَابِ

Those that did not father him say that it is appropriate (better for him)

Astonishing! What they say is astonishing!

وَكَيْفَ أُطِيقُ أَنْ أَنْسَى حَبِيبًا يُقْطَعُ ذِكْرُهُ بِرَدِّ الشَّرَابِ

How can I forget my beloved?
His mention will cut off the coolness of a beverage!

وَأَتَى لَنْتُ نَاسِيَهُ وَلَكِنْ سَأَذْكُرُهُ بِصَبْرِ وَاخْتِسَابِ

Never will I forget him, but rather
I will remember him with patience and reflection (hoping for reward).

²⁷ Dhahāba wa ayāba is a set phrase meaning 'there and back again', and there is similarly dhahāb wa awbah, 'people's comings and goings' (Cowan). In the final two lines, this phrase connoting easy to and fro is torn apart, giving extra finality to the grave.

168 Ibn Durayd includes the following narration in his *Amālī* from Yūnus ibn Ḥabīb²⁸ who says:

'We came to Khālīd ibn Ṣafwān²⁹ to console him for losing his son. When we reached him he was saying:

وَأَمُّونُ مَا أَلْقَى مِنَ الْوَجْدِ أَتَنَّى أَجَاوِرُهُ فِي دَارِهِ الْيَوْمَ أَوْ غَدًا

And it eases the emotions that I now feel, that

I will be with him in his abode, this day or the next.³⁰

169 Ibn Durayd says that Abū 'Uthmān³¹ mentioned a poem to us. He says: 'Some poets went to his brother to console him on the loss of his son, who was named Muḥammad:

إصْبِرْ لِكُلِّ مُصِيبَةٍ وَتَجَلَّدِ وَاعْلَمْ بِأَنَّ الْمَرَّةَ غَيْرُ مُخَلَّدٍ

Have patience in every calamity, and endurance;

And know well that man is not here to live forever.

وَإِذَا ذَكَرْتَ مُحَمَّدًا وَمَصَابَهُ فَادْكُرْ مُصَابَكَ بِالنَّبِيِّ مُحَمَّدٍ

And when you remember Muḥammad and his mournful event

Remember your mournful event regarding Muḥammad ﷺ.³²

²⁸ Yūnus ibn Ḥabīb (d. 94-182).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 8:191.

²⁹ Abū Ṣafwān Khālīd ibn Ṣafwān al-Minqarī (Passed away in the days of the *Tābī'in*).

See Imām al-Dhahabī, *Siyar A'lām al-Nubalā'* 6:226.

³⁰ See Ibn 'Asākir, *Tārīkh Dimashq* 16:114, Ibn Manẓūr, *Mukhtaṣar Tārīkh Dimashq* 7:362.

³¹ Al-Mazinī Abū 'Uthmān Bakr ibn Muḥammad (d. 249/863).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 12:270.

³² The first Muḥammad in the poem is the son, and the second is Muḥammad the Messenger of Allah ﷺ. Thus 'Muhammad and his mournful event' means the death of Khālīd ibn Ṣafwān's son, and 'your mournful event regarding Muhammad' means the Ummah losing the Prophet ﷺ. The overall meaning is that there is consolation in remembering that even the death of a son is a lesser loss than the loss of the Prophet ﷺ.

170 He says that Abū 'Uthmān mentioned a poem to us saying: al-Thawrī³³ mentioned a poem of a poet to us:

طَوَى الْمَوْتُ مَا بَيْنِي وَبَيْنَ مُحَمَّدٍ وَلَيْسَ لِمَا تَطْوِي الْمَيِّتَةُ نَاشِرٌ

Death has wrapped up what was between myself and Muḥammad

And that which death has wrapped up cannot be opened by anyone

لَئِنْ أَوْحَشْتُ مِمَّنْ أُحِبُّ مَنَازِلَ لَقَدْ آتَسْتُ مِمَّنْ أُحِبُّ الْمَقَابِرُ

If the one that I love has deserted the homes

Then certainly the one I love has made the graveyards welcoming.

وَكُنْتُ عَلَيْهِ أَحْذَرُ الْمَوْتِ وَحْدَهُ فَلَمْ يَبْقَ لِي شَيْءٌ عَلَيْهِ أَحَازِرٌ

He was the one I feared death for;

Now nothing remains that I fear for him

and the loss of a child then becomes the occasion for praising and magnifying the Prophet ﷺ.

³³ Ṣufyān ibn Sa'īd ibn Masrūq al-Thawrī (97-161).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 7:229, *Tadhkirat al-Ḥuffāz*, 1:203.

168 Ibn Durayd includes the following narration in his *Amālī* from Yūnus ibn Ḥabīb²⁸ who says:

'We came to Khālīd ibn Ṣafwān²⁹ to console him for losing his son. When we reached him he was saying:

وَأَهْوَنُ مَا أَلْقَى مِنَ الْوَجْدِ أَنْتَنِي أَجَاوِزُهُ فِي دَارِهِ الْيَوْمَ أَوْ غَدًا

And it eases the emotions that I now feel, that
I will be with him in his abode, this day or the next.³⁰

169 Ibn Durayd says that Abū 'Uthmān³¹ mentioned a poem to us. He says: 'Some poets went to his brother to console him on the loss of his son, who was named Muḥammad:

إصْبِرْ لِكُلِّ مُصِيبَةٍ وَتَجَلَدِ وَاعْلَمْ بِأَنَّ الْمَرَّةَ غَيْرُ مُخَلَّدٍ

Have patience in every calamity, and endurance;
And know well that man is not here to live forever.

وَإِذَا ذَكَرْتَ مُحَمَّدًا وَمَصَابِيَهُ فَادْكُرْ مُصَابِكَ بِالنَّبِيِّ مُحَمَّدٍ

And when you remember Muḥammad and his mournful event
Remember your mournful event regarding Muḥammad ﷺ.³²

²⁸ Yūnus ibn Ḥabīb (d. 94-182).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 8:191.

²⁹ Abū Ṣafwān Khālīd ibn Ṣafwān al-Minqarī (Passed away in the days of the *Tābī'in*).

See Imām al-Dhahabī, *Siyar A'lām al-Nubalā'* 6:226.

³⁰ See Ibn 'Asākir, *Tārikh Dimashq* 16:114, Ibn Manẓūr, *Mukhtaṣar Tārikh Dimashq* 7:362.

³¹ Al-Mazinī Abū 'Uthmān Bakr ibn Muḥammad (d. 249/863).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 12:270.

³² The first Muḥammad in the poem is the son, and the second is Muḥammad the Messenger of Allah ﷺ. Thus 'Muḥammad and his mournful event' means the death of Khālīd ibn Ṣafwān's son, and 'your mournful event regarding Muḥammad' means the Ummah losing the Prophet ﷺ. The overall meaning is that there is consolation in remembering that even the death of a son is a lesser loss than the loss of the Prophet ﷺ.

170 He says that Abū 'Uthmān mentioned a poem to us saying: al-Thawrī³³ mentioned a poem of a poet to us:

طَوَى الْمَوْتُ مَا بَيْنِي وَبَيْنَ مُحَمَّدٍ وَلَيْسَ لِمَا تَطْوِي الْمَيِّتَةُ نَاشِرٌ

Death has wrapped up what was between myself and Muḥammad
And that which death has wrapped up cannot be opened by anyone

لَيْنَ أَوْحَشْتُ مِمَّنْ أُحِبُّ مَنَازِلَ لَقَدْ آتَسْتُ مِمَّنْ أُحِبُّ الْمَقَابِرُ

If the one that I love has deserted the homes
Then certainly the one I love has made the graveyards welcoming.

وَكُنْتُ عَلَيْهِ أَحْذَرُ الْمَوْتِ وَحْدَهُ فَلَمْ يَبْقَ لِي شَيْءٌ عَلَيْهِ أَحَازِرُ

He was the one I feared death for;
Now nothing remains that I fear for him

and the loss of a child then becomes the occasion for praising and magnifying the Prophet ﷺ.

³³ Ṣufyān ibn Sa'īd ibn Masrūq al-Thawrī (97-161).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 7:229, *Tadhkirat al-Ḥuffāẓ*, 1:203.

BIBLIOGRAPHY

- Abī Shaybah, Abū Bakr ‘Abdullāh ibn Muḥammad *al-Kitāb al-Muṣannaf fī al-Aḥādīth wa al-Āthār*. First Edition. 7 vols. Beirut: Dār al-Tāj. 1409/1989.
- Abū ‘Awwānah, Ya‘qūb ibn Ishāq *al-Musnad al-Ṣaḥīḥ al-Mukharraj ‘alā Ṣaḥīḥ Muslim*. First Edition. 20 vols. Madīnah: al-Jāmi‘ah al-Islāmiyyah. 1435/2014.
- Abū Ya‘lā al-Mawṣili, Aḥmad ibn ‘Alī *Musnad Abī Ya‘lā al-Mawṣili*. Second Edition. 16 vols. Dimashq: Dār al-Ma‘mūn. 1410/1989.
- Abū Yūsuf, Ya‘qūb ibn Ibrāhīm, Kitāb *al-Āthār*. Abū al-Wafā al-Afghānī Ed. Hydrābād: Ihyā al-Ma‘ārif al-‘Uthmāniyyah. 1355/1937.
- al-‘Āmili, Zayn al-Dīn ibn ‘Alī ibn Aḥmad *Musakkin al-Fu‘ād ‘inda Faqd al-Aḥabbati wa al-Awlad*. Second Edition. 1 vol. Kuwait: Maktabah al-‘Irfān. 1420/1995.
- ‘Amlā, Muṣṭafā ‘Ammār *Mu‘jam Mā Ṭub‘a Min Kutub al-Sunnah*. 1 vol. First Edition. Madīnah: Dār al-Bukhārī, 1417/1997.
- al-Aṣbahānī, Abū Nu‘aym *al-Hilyah al-Awliyā wa Tabaqāt al-Aṣfiyā*. 10 vols. Beirut: Dār al-Fikr. Reprint of the Cairo: Maktabah al-Khānjī Ed. 1416/1996.
- . *Ma‘rifah al-Ṣaḥābah*. First Edition. 7 vols. Riyāḍ: Dār al-Waṭan. 1419/1998.
- . *Ṣifāh al-Jannah*. Second Edition. 3 vols. Dimashq: Dār al-Ma‘mūn. 1415/1995.
- al-Aṣbahānī, Abū al-Qāsim Ismā‘īl ibn Muḥammad *Kitāb al-Targhib wa al-Tarhib*. First Edition. 3 vols. Cairo: Dār al-Ḥadīth. 1414/1993.
- ‘Asqalānī, Aḥmad ibn ‘Alī ibn Ḥajr *al-Iṣābah*. Third Edition. 9 vols. Dār al-Kutub al-‘Ilmiyyah. 1426/2005.
- . *al-Muṭālab al-‘Āliyah bi Zawā‘id al-Masānīd al-Thamāniyyah*. First Edition. 19 vols. Riyāḍ: Dār al-‘Āshimāh. 1419/1998.
- . *Tagliq al-Ta‘liq ‘alā Ṣaḥīḥ al-Bukhārī*. Second Edition. 5 vols. Jordan: Dār ‘Ammār and Beirut: al-Maktab al-Islāmī. 1420/1999.
- ‘Aydārūs, ‘Abd al-Qādir ibn ‘Abdillāh *al-Nūr al-Sāfir ‘an Akhbār al-Qarn al-‘Ashir*. First Edition. 1 vol. Beirut: Dār al-Ṣādir. 1422/2001.
- al-‘Aynī, Bad al-Dīn Maḥmūd ibn Aḥmad *Umdah al-Qārī Sharḥ Ṣaḥīḥ al-Bukhārī*. 25 vols. Idārah al-Ṭabā‘ah al-Muniriyyah. Reprinted by Dār al-Fikr and Dār Ihyā al-

BIBLIOGRAPHY

- Abī Shaybah, Abū Bakr ‘Abdullāh ibn Muḥammad *al-Kitāb al-Muṣannaf fi al-Aḥādith wa al-Āthār*. First Edition. 7 vols. Beirut: Dār al-Tāj. 1409/1989.
- Abū ‘Awwānah, Ya‘qūb ibn Ishāq *al-Musnad al-Ṣaḥīḥ al-Mukharraj ‘alā Ṣaḥīḥ Muslim*. First Edition. 20 vols. Madinah: al-Jāmi‘ah al-Islāmiyyah. 1435/2014.
- Abū Ya‘lā al-Mawṣili, Aḥmad ibn ‘Alī *Musnad Abī Ya‘lā al-Mawṣili*. Second Edition. 16 vols. Dimashq: Dār al-Ma‘mūn. 1410/1989.
- Abū Yūsuf, Ya‘qūb ibn Ibrāhīm, *Kitāb al-Āthār*. Abū al-Wafā al-Afghānī Ed. Hydrābād: Iḥyā al-Ma‘ārif al-‘Uthmāniyyah. 1355/1937.
- al-‘Āmilī, Zayn al-Dīn ibn ‘Alī ibn Aḥmad *Musakkīn al-Fu‘ād ‘inda Faqḍ al-Aḥabbati wa al-Awlād*. Second Edition. 1 vol. Kuwait: Maktabah al-‘Irfān. 1420/1995.
- ‘Amlā, Muṣṭafā ‘Ammār *Mu‘jam Mā Ṭubī’a Min Kutub al-Sunnah*. 1 vol. First Edition. Madinah: Dār al-Bukhārī, 1417/1997.
- al-Aṣbahānī, Abū Nu‘aym *al-Hilyah al-Awliyā wa Ṭabaqāt al-Asfiyā*. 10 vols. Beirut: Dār al-Fikr. Reprint of the Cairo: Maktabah al-Khānjī Ed. 1416/1996.
- . *Ma‘rifah al-Ṣaḥābah*. First Edition. 7 vols. Riyāḍ: Dār al-Waṭan. 1419/1998.
- . *Ṣifāh al-Jannah*. Second Edition. 3 vols. Dimashq: Dār al-Ma‘mūn. 1415/1995.
- al-Aṣbahānī, Abū al-Qāsim Ismā‘īl ibn Muḥammad *Kitāb al-Tarḥīb wa al-Tarḥīb*. First Edition. 3 vols. Cairo: Dār al-Ḥadīth. 1414/1993.
- ‘Asqalānī, Aḥmad ibn ‘Alī ibn Ḥajr *al-Iṣābah*. Third Edition. 9 vols. Dār al-Kutub al-‘Ilmiyyah. 1426/2005.
- . *al-Muṭālab al-‘Āliyah bi Zawā‘id al-Masānīd al-Thamāniyyah*. First Edition. 19 vols. Riyāḍ: Dār al-‘Āshimah. 1419/1998.
- . *Taghīq al-Ta‘līq ‘alā Ṣaḥīḥ al-Bukhārī*. Second Edition. 5 vols. Jordan: Dār ‘Ammār and Beirut: al-Maktab al-Islāmī. 1420/1999.
- ‘Aydārūs, ‘Abd al-Qādir ibn ‘Abdillāh *al-Nūr al-Sāfir ‘an Akhbār al-Qarn al-‘Āshir*. First Edition. 1 vol. Beirut: Dār al-Ṣādir. 1422/2001.
- al-‘Aynī, Bad al-Dīn Maḥmūd ibn Aḥmad *Umdah al-Qārī Sharḥ Ṣaḥīḥ al-Bukhārī*. 25 vols. Idārah al-Ṭabā‘ah al-Muniriyyah. Reprinted by Dār al-Fikr and Dār Iḥyā al-

- Turāthal-Bājī, Abū al-Walīd Sulaymān ibn Khalaf *al-Muntaqī Sharḥ al-Muwaffa'*. Second Edition. Cairo: Dār al-Kitāb al-Islāmī. 1332/1914.
- al-Bayhaqī, Abī Bakr Aḥmad ibn Ḥusayn *Al-Ādāb*. First Edition. 11 vols. Beirut: Dār al-Kutub al-'Ilmiyyah. 1424/2003.
- . *Al-Ba'th wa al-Nushūr*. First Edition. 1 vol. Beirut: Markaz al-Khidmāt wa al-Abḥāth al-Thiqāfiyyah. 1406/1986.
- . *al-Fiqād wa al-Hidāyah ilā Sabil al-Rashād*. First Edition. 1 vol. Riyāḍ: Dār al-Faḍīlah. 1420/1999.
- . *al-Jām' li al-Shu'ab al-Imān*. First Edition. 12 vols. Makkah: Maktabah al-Rushd. 1423/2003.
- . *Kitāb al-Qaḍā' wa al-Qadr*. Second Edition. 1 vol. Riyāḍ: Maktabah al-'Abikān. 1427/2006.
- . *Ma'rifah al-Sunan wa al-Āthār*. First Edition. 15 vols. Beirut: Dār al-Wā'y. 1412/1991.
- . *al-Shu'ab al-Imān*. First Edition. 14 vols. Riyāḍ: Maktabah al-Rushd. 1423/2003.
- . *Sunan al-Kubrā*. Third Edition. 1 vol. Beirut: Mu'assasah al-Kutub al-Thiqāfiyyah. 1408/1988.
- al-Bazzār, Abū Bakr Aḥmad ibn 'Amr *al-Baḥr al-Zakḥkhār al-Ma'rūf bi Musnad al-Bazzār*. First Edition. 18 vols. Beirut: Mu'assasah 'Ulūm al-Qur'ān. 1409/1988.
- al-Bukhārī, Abī 'Abdillāh Muḥammad ibn Ismā'īl *al-Adab al-Mufrad*. Iṣām Mūsā Ḥādī Ed. Second Edition. 1 vol. Saudi: Dār al-Ṣiddiq. 1436/2015.
- . *Ṣaḥīḥ al-Imām al-Bukhārī*. Zuhayr ibn Nāṣir Ed. Third Edition. 4 vols. Jeddah: Dār al-Minhāj. 1436/2015.
- Cowan, J. Milton *Hans Wehr*. Third Edition. Reprinted by Beirut: Maktabah Lebanon. 1400/1980.
- al-Dāraqutnī, 'Alī ibn 'Umar *Ilal al-Wāridah fī al-Aḥādīth al-Nabawiyyah*. First Edition. 11 vols. Riyāḍ: Dār Ṭibah. 1405/1985.
- al-Dārimī, 'Abdullāh ibn 'Abd al-Raḥmān *al-Musnad*. First Edition. 3 vols. Cairo: Dār al-Ta'sīl. 1436/2015.
- al-Dawlābī, Muḥammad ibn Aḥmad *al-Kunā wa al-Asmā'*. First Edition. 3 vols. Beirut: Dār ibn Ḥazm. 1421/2000.
- al-Daylamī, Shīrawayh ibn Shahrādār *al-Firdaws bi Ma'thūr al-Khiṭāb*. First Edition. 6 vols. Beirut: Dār al-Kutub al-'Ilmiyyah. 1406/1986.
- al-Dhahabī, Shams al-Dīn Muḥammad ibn Aḥmad *Siyar A'lām al-Nubalā*. Shu'ayb al-Arna'ūt Ed. 11th Edition. 29 vols. Beirut: Mu'assasah al-Risālah. 1417/1996.
- . *Tadhkirah al-Ḥuffāz*. al-Ma'almī Edition. 4 vols. Hydrebad: Dā'irah al-Ma'ārif. 1374/1954.

- al-Dimashqī, Nāṣir al-Dīn Muḥammad ibn 'Abdillāh *Bard al-Akbād 'inda Faqd al-Awlād*. First Edition. 1 vol. Jordan: Dār al-Nafā'is. 1413/1993.
- al-Dimyātī, 'Abd al-Mu'min ibn Khalaf *al-Tasallī wa al-Ightibāṭ bi Thawāb man Taqaddama min al-Afrāṭ*. 1 vol. Maktabah al-Qur'ān. 1977/1388.
- al-Ghawrī, 'Abd al-Mājid *Mu'jam al-Muṣṭalahāt al-Ḥadīthiyyah*. 1 vol. Beirut: Dār ibn Kathir. 1433/2012.
- al-Ḥākim, Muḥammad ibn 'Abdillāh *al-Mustadrak 'alā Ṣaḥīḥayn*. Second Edition. 5 vols. Beirut: Dār al-Kutub al-'Ilmiyyah. 1422/2002.
- al-Ḥamawī, Yāqūt ibn 'Abdillāh *Mu'jam al-Buldān*. 5 vols. Beirut: Dār al-Ṣādir. 1397/1993.
- al-Haythamī, 'Alī ibn Abī Bakr *Kashf al-Astār 'an Zawā'id al-Bazzār*. First Edition. 4 vols. Beirut: Mu'assasah al-Risālah. 1399/1979.
- Majma' al-Zawā'id*. 10 vols. Cairo: Maktabah al-Qudsi. Reprint of the Beirut: Dar al-Kutub al-'Arabī.
- al-Hindī, 'Alā al-Dīn 'Alī al-Muttaqī *Kanz al-'Ummāl fī Sunan al-Aqwāl wa al-Afāl*. 12th Edition. 18 vols. Beirut: Mu'assasah al-Risālah. 1407/1986.
- Hinton, Clara *Child Loss: The Heartbreak and the Hope*. 1 vol. Mar. 2016.
- . *Silent Grief Miscarriage – Child Loss, FINDING YOUR WAY THROUGH THE DARKNESS*. Eight Edition. 1 vol. US: New Leaf Press. Dec. 2012.
- al-Ḥumaydī, 'Abdullāh ibn Zubayr *Musnad al-Ḥumaydī*. First Edition. 2 vols. Dimashq: Dār al-Siqā. 1417/1996.
- Ibn 'Abd al-Barr, Yūsuf ibn 'Abdillāh *al-Tamhīd*. Second Edition. 26 vols. Morocco: Wizārah al-Awqāf. 1387/1412.
- Ibn Abī 'Āṣim, Abī Bakr 'Amr, *al-Āḥād wa al-Mathānī*. First Edition. 6 vols. Riyāḍ: Dār al-Rāyah. 1411/1991.
- . *Kitāb al-Sunnah*. al-Albānī Edition. First Edition. 2 vols. Beirut: al-Maktabah al-Islāmī. 1400/1980.
- Ibn Abī al-Dunyā, Abū Bakr 'Abdullāh ibn Muḥammad *al-Ikhwān*. First Edition. 1 vol. Beirut: Dār al-Kutub al-'Ilmiyyah. 1409/1988.
- . *al-Itibār*. First Edition. 1 vol. Beirut: Mu'assasah al-Risālah – Beirut: Dār al-Bashā'ir. 1413/1993.
- . *al-'Iyāl*. First Edition. 2 vols. Beirut: Dār ibn al-Qayyim. 1413/1993.
- . *Mawsū'ah Ibn Abī al-Dunyā*. First Edition. 8 vols. Riyāḍ: Dār Aṭlas al-Khudrā. 1433/2012.
- . *al-Shukr li 'Llāhi 'Azza wa Jall*. First Edition. 1 vol. Beirut: Mu'assasah al-Kutub al-Thiqāfiyyah. 1413/1993.

- Ibn Abi Hātim, 'Abd al-Raḥmān ibn Muḥammad, *al-Jarḥ wa al-Ta'dīl*. First Edition. 9 vols. Dā'irah al-Ma'ārif al-'Uthmāniyyah. Reprint by Beirut: Dār al-Kutub al-'Ilmiyyah. 1371/1952.
- . *Tafsīr al-Qur'ān al-'Azīm*. First Edition. 10 vol. Riyāḍ: Maktabah Nizār Muṣṭafā al-Bāz. 1417/1997.
- Ibn Abi Shaybah, Abū Bakr 'Abdullāh ibn Muḥammad *Muṣannaf ibn Abi Shaybah*. First Edition. 16 vols. Riyāḍ: Maktabah al-Rushd. 1425/2004.
- Ibn 'Abidīn, Muḥammad Amīn ibn 'Umar *Radd al-Muḥtār*. Second Edition. 6 vols. Beirut: Dār al-Fikr. 1412/1992.
- Ibn al-A'rābī, Aḥmad ibn Muḥammad ibn Ziyād *Kitāb al-Mu'jam*. First Edition. 3 vol. Riyāḍ: Dār ibn al-Jawzī. 1418/1997.
- Ibn 'Asākir, 'Alī ibn al-Ḥassan ibn Hibat 'Llāh *Tārikh Madīnah Damashq*. 80 vols. Beirut: Dār al-Fikr. 1415/1995.
- Ibn al-Athīr, 'Alī ibn Muḥammad al-Jazarī *Usud al-Ghābah*. 7 vols. Cairo: al-Maktabah al-Tawfiqiyyah. 1428/2003.
- Ibn Ḥabīb, 'Abd al-Malik *Adab al-Nisā'*. First Edition. 1 vol. Beirut: Dār al-Gharab al-Islāmī. 1412/1992.
- Ibn Ḥanbal, Aḥmad ibn Muḥammad *Faḍā'il al-Ṣaḥābah*. First Edition. 2 vols. Makkah: Jāmi'ah Umm al-Qurā. 1403/1983.
- . *Musnad Aḥmad*. Shu'ayb al-Arna'ūt Ed. 50 vols. Beirut: Mu'assasah al-Risālah.
- Ibn Hibbān, Muḥammad Ibn Hibbān *Ṣaḥīḥ ibn Hibbān bi Tartīb ibn Balbān*. Shu'ayb al-Arna'ūt Ed. First Edition. 18 vols. Beirut: Mu'assasah al-Risālah. 1432/2011.
- Ibn Ḥumayd, 'Abd al-Muntakhab min *Musnad 'Abd ibn Ḥumayd*. Second Edition. 2 vols. Riyāḍ: Dār Balansiyyah. 1423/2002.
- Ibn al-'Imād, Shihāb al-Dīn Abi al-Falāḥ *Shadharāt al-Thahab fī Akhbār Man Thahab*. 10 vols. First Edition. Beirut: Dār ibn Kathīr. 1406/1986.
- Ibn al-Jawzī, 'Abd al-Raḥmān ibn 'Alī *al-Muntaẓim fī Tārikh al-Mulūk wa al-Umam*. Second Edition. 17 vols. Beirut: Dār al-Kutub al-'Ilmiyyah. 1415/1995.
- Ibn Khallikān, Shams al-Dīn Aḥmad ibn Muḥammad *Wafayāt al-A'yān*. 7TH Edition. 8 vols. Beirut: Dār al-Ṣādir. 1434/2013.
- Ibn al-Kathīr, Ismā'īl ibn 'Umar *Jāmi' al-Masānīd wa al-Sunan al-Hādī*. Second Edition. 10 vols. Beirut: Dār Khudr. 1419/1998.
- . *al-Ṭabaqāt al-Shāfi'iyyah*. First Edition. 2 vols. Yemen: Markaz al-Nu'mān. 1433/2011.
- . *al-Takmil fī al-Jarḥ wa al-Ta'dīl wa Ma'rifah al-Thiqāt wa al-Du'afā wa al-Majāhīl*. First Edition. 4 vols. Beirut: Dār al-Madār al-Islāmī. 1425/2004.
- Ibn Mājah, Muḥammad ibn Yazīd *Jāmi' al-Sunan*. Second Edition. 1 vol. Saudi: Dār al-Ṣiddiq. 1435/2014.

- Ibn Manzūr, Muḥammad ibn Makram *Mukhtaṣar Tārikh Dimashq li Ibn 'Asākir*. First Edition. 31 vols. Dimashq: Dār al-Fikr. 1404/1984.
- Ibn Qānī, 'Abdullāh *Mu'jam al-Ṣaḥābah*. 3 vols. Maktabah al-Ghurabā' al-'Athariyyah.
- Ibn Rajab, Abi al-Faraj 'Abd al-Raḥmān al-Ḥanbalī *Tafsīr ibn Rajab al-Ḥanbalī*. Ṭāriq ibn 'Awād 'Llāh. First Edition. 2 vols. Riyāḍ: Dār al-'Āshimah. 1422/2001.
- Ibn Shāhīn, 'Umar ibn Aḥmad ibn 'Uthmān *al-Targhib fī Faḍā'il al-A'māl wa al-Thawāb*. First Edition. 2 vols. Riyāḍ: Dār ibn al-Jawzī. 1415/1995.
- Ibn al-Sunnī, Abi Bakr Aḥmad ibn Muḥammad *'Amal al-Yawm wa al-Laylah*. First Edition. 1 vol. Beirut: Dār al-Arqam. 1418/1998.
- al-'Irāqī, 'Abd al-Raḥīm *Ṭarḥ al-Tathrīb fī Sharḥ al-Taqrīb*. 8 vols. Beirut: Dār Ihyā Turāth al-'Arabī.
- al-Jārūd, Sulaymān ibn Dāwūd *Musnad Abi Dāwūd al-Ṭayālīsī*. First Edition. 4 vols. Egypt: Hajr. 1419/1999.
- Khalifah, Ḥājī *Kashf al-Zunūn 'an Asāmi al-Kutub wa al-Funūn*. 2 vols. Beirut: Dār Ihyā al-Turāth al-'Arabī. 1429/2008.
- al-Maḥāmili *Amālī al-Maḥāmili*. First Edition. 1 vol. Beirut: al-Maktabah al-Islāmiyyah. 1412/1991.
- al-Maḥāsīn, Jāmāl al-Dīn. 16 vols. Egypt: Wizārah al-Thiqāfah. 1383/1963.
- Mākūlā, 'Alī ibn Hibat 'Llāh ibn Ja'far *Ikmāl*. First Edition. 8 vols. Hind: Majlis Dā'irah al-Ma'ārif al-'Uthmāniyyah. Reprint of Kitāb al-Islāmī Ed. 1383/1963.
- Mālik, ibn Anas, *al-Muwaṭṭa'*. Kulāl Ḥasan 'Alī Ed. First Edition. 1 vol. Beirut: Mu'assasah al-Risālah wa Nāshirūn. 1436/2015.
- Manāwī, 'Abd al-Ra'ūf *Fayḍ al-Qadīr Sharḥ al-Jāmi' al-Ṣaḥīḥ*. 6 vols. Beirut: Dār al-Ma'rifah. 1391/1972.
- Muslim, Muslim ibn al-Ḥajjāj *al-Ṣaḥīḥ al-Imām al-Muslim*. Zuhayr ibn Nāṣir Ed. First Edition. 4 vols. Jeddah: Dār al-Minhāj. 1433/2013.
- al-Nasā'ī, Aḥmad ibn Shu'ayb *'Amal al-Yawm wa al-Laylah*. Second Edition. 1 vol. Beirut: Mu'assasah al-Risālah. 1405/1985.
- al-Qudūrī, Abi al-Ḥusayn Aḥmad ibn Muḥammad *Mukhtaṣar al-Qudūrī*. Sā'id Bakdāsh Edition. Second Edition. 1 vol. Madīnah: Dār al-Sirāj, Beirut: Dār al-Bashā'ir al-Islāmiyyah. 1435/2014.
- al-Rūyānī, Muḥammad ibn Hārūn *Musnad al-Rūyānī*. First Edition. 3 vols. Mu'assasah Qurtubah. 1416/1995.
- al-Sajistānī, Abi Bakr ibn Abi Dāwūd *al-Ba'th wa al-Nushūr al-Ḥayāh ba'd al-Mawt*. 1 vol. Cairo: Maktabah al-Turāth al-Islāmī. 1406/1986.
- . *Sunan Abi Dāwūd*. Second Edition. 1 vol. Saudi: Dār al-Ṣiddiq. 1434/2013.

- Ibn Abī Ḥātim, 'Abd al-Raḥmān ibn Muḥammad, *al-Jarḥ wa al-Ta'dīl*. First Edition. 9 vols. Dā'irah al-Ma'ārif al-'Uthmāniyyah. Reprint by Beirut: Dār al-Kutub al-'Ilmiyyah, 1371/1952.
- . *Tafsīr al-Qur'ān al-'Azīm*. First Edition. 10 vol. Riyāḍ: Maktabah Nizār Muṣṭafā al-Bāz. 1417/1997.
- Ibn Abī Shaybah, Abū Bakr 'Abdullāh ibn Muḥammad *Muṣannaf ibn Abī Shaybah*. First Edition. 16 vols. Riyāḍ: Maktabah al-Rushd. 1425/2004.
- Ibn 'Abidīn, Muḥammad Amīn ibn 'Umar *Radd al-Muḥtār*. Second Edition. 6 vols. Beirut: Dār al-Fikr. 1412/1992.
- Ibn al-A'rābī, Aḥmad ibn Muḥammad ibn Ziyād *Kitāb al-Mu'jam*. First Edition. 3 vol. Riyāḍ: Dār ibn al-Jawzī. 1418/1997.
- Ibn 'Asākir, 'Alī ibn al-Ḥassan ibn Hibat 'Llāh *Tārīkh Madīnah Damashq*. 80 vols. Beirut: Dār al-Fikr. 1415/1995.
- Ibn al-Athīr, 'Alī ibn Muḥammad al-Jazarī *Usud al-Ghābah*. 7 vols. Cairo: al-Maktabah al-Tawfiqiyyah. 1428/2003.
- Ibn Ḥabīb, 'Abd al-Malik *Adab al-Nisā'*. First Edition. 1 vol. Beirut: Dār al-Gharab al-Islāmī. 1412/1992.
- Ibn Ḥanbal, Aḥmad ibn Muḥammad *Faḍā'il al-Ṣaḥābah*. First Edition. 2 vols. Makkah: Jāmi'ah Umm al-Qurā. 1403/1983.
- . *Musnad Aḥmad*. Shu'ayb al-Arna'ūt Ed. 50 vols. Beirut: Mu'assasah al-Risālah.
- Ibn Ḥibbān, Muḥammad Ibn Ḥibbān *Ṣaḥīḥ ibn Ḥibbān bi Tartīb ibn Balbān*. Shu'ayb al-Arna'ūt Ed. First Edition. 18 vols. Beirut: Mu'assasah al-Risālah. 1432/2011.
- Ibn Ḥumayd, 'Abd al-Muntakhab min *Musnad 'Abd ibn Ḥumayd*. Second Edition. 2 vols. Riyāḍ: Dār Balansiyyah. 1423/2002.
- Ibn al-'Imād, Shihāb al-Dīn Abī al-Falāḥ *Shadharāt al-Thahab fī Akhbār Man Thahab*. 10 vols. First Edition. Beirut: Dār ibn Kathīr. 1406/1986.
- Ibn al-Jawzī, 'Abd al-Raḥmān ibn 'Alī *al-Muntaẓim fī Tārīkh al-Mulūk wa al-Umam*. Second Edition. 17 vols. Beirut: Dār al-Kutub al-'Ilmiyyah. 1415/1995.
- Ibn Khallikān, Shams al-Dīn Aḥmad ibn Muḥammad *Wafayāt al-A'yān*. 7TH Edition. 8 vols. Beirut: Dār al-Ṣādir. 1434/2013.
- Ibn al-Kathīr, Ismā'īl ibn 'Umar *Jāmi' al-Masānīd wa al-Sunan al-Hādī*. Second Edition. 10 vols. Beirut: Dār Khuḍr. 1419/1998.
- . *al-Ṭabaqāt al-Shāfi'iyyah*. First Edition. 2 vols. Yemen: Markaz al-Nu'mān. 1433/2011.
- . *al-Takmil fī al-Jarḥ wa al-Ta'dīl wa Ma'rifah al-Thiqāt wa al-Ḍu'afā wa al-Majāhīl*. First Edition. 4 vols. Beirut: Dār al-Madār al-Islāmī. 1425/2004.
- Ibn Mājah, Muḥammad ibn Yazīd *Jāmi' al-Sunan*. Second Edition. 1 vol. Saudi: Dār al-Ṣiddīq. 1435/2014.

- Ibn Manẓūr, Muḥammad ibn Makram *Mukhtaṣar Tārīkh Dimashq li Ibn 'Asākir*. First Edition. 31 vols. Dimashq: Dār al-Fikr. 1404/1984.
- Ibn Qānī, 'Abdullāh *Mu'jam al-Ṣaḥābah*. 3 vols. Maktabah al-Ghurabā' al-'Athariyyah.
- Ibn Rajab, Abī al-Faraj 'Abd al-Raḥmān al-Ḥanbalī *Tafsīr ibn Rajab al-Ḥanbalī*. Ṭāriq ibn 'Awād 'Llāh. First Edition. 2 vols. Riyāḍ: Dār al-'Āsimah. 1422/2001.
- Ibn Shāhīn, 'Umar ibn Aḥmad ibn 'Uthmān *al-Targhib fī Faḍā'il al-A'māl wa al-Thawāb*. First Edition. 2 vols. Riyāḍ: Dār ibn al-Jawzī. 1415/1995.
- Ibn al-Sunnī, Abī Bakr Aḥmad ibn Muḥammad *'Amal al-Yawm wa al-Laylah*. First Edition. 1 vol. Beirut: Dār al-Arqam. 1418/1998.
- al-'Irāqī, 'Abd al-Raḥīm *Ṭarḥ al-Tathrīb fī Sharḥ al-Taqrīb*. 8 vols. Beirut: Dār Ihyā Turāth al-'Arabī.
- al-Jārūd, Sulaymān ibn Dāwūd *Musnad Abī Dāwūd al-Ṭayālīsī*. First Edition. 4 vols. Egypt: Hajr. 1419/1999.
- Khalifah, Ḥājī *Kashf al-Zunūn 'an Asāmi al-Kutub wa al-Funūn*. 2 vols. Beirut: Dār Ihyā al-Turāth al-'Arabī. 1429/2008.
- al-Maḥāmili *Amālī al-Maḥāmili*. First Edition. 1 vol. Beirut: al-Makatabah al-Islāmiyyah. 1412/1991.
- al-Maḥāsīn, Jāmāl al-Dīn. 16 vols. Egypt: Wizārah al-Thiqāfah. 1383/1963.
- Mākūlā, 'Alī ibn Hibat 'Llāh ibn Ja'far *Ikmāl*. First Edition. 8 vols. Hind: Majlis Dā'irah al-Ma'ārif al-'Uthmāniyyah. Reprint of Kitāb al-Islāmī Ed. 1383/1963.
- Mālik, ibn Anas, *al-Muwaṭṭa'*. Kulāl Ḥasan 'Alī Ed. First Edition. 1 vol. Beirut: Mu'assasah al-Risālah wa Nāshirūn. 1436/2015.
- Manāwī, 'Abd al-Ra'ūf *Fayḍ al-Qadīr Sharḥ al-Jāmi' al-Ṣaḥīḥ*. 6 vols. Beirut: Dār al-Ma'rifah. 1391/1972.
- Muslim, Muslim ibn al-Ḥajjāj *al-Ṣaḥīḥ al-Imām al-Muslim*. Zuhayr ibn Nāṣir Ed. First Edition. 4 vols. Jeddah: Dār al-Minhāj. 1433/2013.
- al-Nasā'ī, Aḥmad ibn Shu'ayb *'Amal al-Yawm wa al-Laylah*. Second Edition. 1 vol. Beirut: Mu'assasah al-Risālah. 1405/1985.
- al-Qudūrī, Abī al-Ḥusayn Aḥmad ibn Muḥammad *Mukhtaṣar al-Qudūrī*. Sā'id Bakdash Edition. Second Edition. 1 vol. Madīnah: Dār al-Sirāj, Beirut: Dār al-Bashā'ir al-Islāmiyyah. 1435/2014.
- al-Rūyānī, Muḥammad ibn Hārūn *Musnad al-Rūyānī*. First Edition. 3 vols. Mu'assasah Qurtubah. 1416/1995.
- al-Sajistānī, Abī Bakr ibn Abī Dāwūd *al-Ba'th wa al-Nushūr al-Ḥayāh ba'd al-Mawt*. 1 vol. Cairo: Maktabah al-Turāth al-Islāmī. 1406/1986.
- . *Sunan Abī Dāwūd*. Second Edition. 1 vol. Saudi: Dār al-Ṣiddīq. 1434/2013.

- al-Sakhāwī, Shams al-Dīn Muḥammad ibn ʿAbd al-Raḥmān *al-Ḍawʿ al-Lāmī li Ahl al-Qarn wa al-Tāsīʿ*. First Edition. 12 vols. Beirut: Dār al-Jil. 1412/1992.
- Sarī, Hannād, *Kitāb al-Zuhd*. First Edition. 1 vol. Kuwait: Dār al-Khulafā li al-Kutub al-Islāmī. 1406/1985.
- al-Shāshī, al-Haytham ibn Kulayb *Musnad al-Shāshī*. First Edition. 3 vols. Madinah: Maktabah al-ʿUlūm wa al-Ḥikam. 1414/1994.
- al-Suyūṭī, Jalāl al-Dīn ʿAbd al-Raḥmān *Bughyah al-Wuʿāh fi Ṭabaqāt al-Lughwīyyin wa al-Nuḥāh*. 2 vols. Beirut: Maktabah al-ʿAṣriyyah. 1384/1964.
- . *al-Dibāj ʿalā Ṣaḥīḥ Muslim*. First Edition. 6 vols. Saudi: Dār ibn ʿAffān. 1416/1996.
- . *Husn al-Muḥāḍarah fi Tārīkh*. Beirut: Dār al-Fikr.
- . *Istiqāz wa al-Tawbah*. Manuscript Ed. 5 pages. Riyāḍ: Maktabah al-Malik ʿAbd al-ʿAzīz. 1088/1677.
- . *Miṣr wa al-Qāhirah*. 2 vols. Cairo: Dār Ihya al-Kutub al-ʿArabiyyah. 1387/1967.
- . *Nuzūl al-Raḥmah fi al-Taḥadduth bi al-Nfīmah*. 1 vol. First Edition. Jeddah: Maktabah Dār al-Wafā. 1407/2008.
- . *ʿUqūd al-Jummān*. Beirut: Dār al-Fikr.
- al-Tabarānī, Sulaymān ibn Aḥmad *al-Aḥādīth al-Ṭiwāl*. Second Edition. 1 vol. Beirut: al-Maktab al-Islāmī. 1419/1998.
- . *al-Duʿāʿ*. First Edition. 3 vols. Beirut: Dār al-Bashāʿir al-Islāmiyyah. 1407/1987.
- . *Muʿjam al-Awsaṭ*. First Edition. 10 vols. Cairo: Dār al-Ḥaramayn. 1415/1995.
- . *al-Muʿjam al-Kabīr*. 25 vol. Cairo: Maktabah ibn Taymiyyah. 1397/1997.
- . *Muʿjam al-Ṣaghīr*. First Edition. 2 vols. Beirut: Maktab al-Islāmī – Jordan: Dār ʿAmmār. 1405/1985.
- . *Musnad al-Shāmiyyīn*. First Edition. 4 vols. Beirut: Muʿassasah al-Risālah. 1409/1989.
- al-Ṭabarī, Abū Jaʿfar, *Jāmiʿ al-Qurʾān*. Shākir Ed. 16 vols. Second Edition. Cairo: Maktabah ibn Taymiyyah. Reprint of Dār al-Maʿārif. 1374/1955.
- . *Tārīkh al-Ṭabarī Tārīkh al-Rusul wa al-Mulūk*. Second Edition. 11 vols. Egypt: Dār al-Maʿārif. 1387/1967.
- al-Ṭabrīzī, Muḥammad ibn ʿAbdillāh al-Khaṭīb *al-Mishkāṭ al-Maṣābiḥ*. Al-Albānī Ed. Third Edition. 3 vols. Beirut: al-Maktab al-Islāmī. 1405/1985.
- al-Ṭaḥḥān, Maḥmūd, *Taysīr Muṣṭalahāt al-Ḥadīth*. 1 vol. Riyāḍ: Maktabah al-Maʿārif. 1425/2004.
- al-Tirmidhī, Muḥammad ibn ʿIsā *al-Jāmiʿ al-Kabīr, Sunan al-Tirmidhī*. First Edition. 1 vol. Saudi: Dār al-Ṣiddīq. 1432/2012.
- . *al-Shamāʿil al-Muḥammadiyyah*. Muḥammad ʿAwwāmah Ed. Fourth Edition. 1 vol. Dār al-Minhāj. 1434/2013.

- al-ʿUthmānī, Zafar Aḥmad, *Qawāʿid fi ʿUlūm al-Ḥadīth*. Ed. ʿAbd al-Fattāḥ Abū Ghuddah, 1 vol. Cairo: Dār al-Salām. 1431/2010.
- al-Wādī, Maqbal ibn ʿAbd al-Raḥmān, *al-Shifāʿah*. Third Edition. 1 vol. Yemen: Dār al-Āthār. 1420/1999.
- al-Zamakhsharī, Abū al-Qāsim Jār Allah Maḥmūd ibn ʿUmar *Tafsīr al-Kashshāf*. 30 vols. bound in 1 vol. Third Edition. Beirut: Dār al-Maʿārif. 1430/2009.
- al-Ziriklī, Khayr al-Dīn *al-Aʿlām Qāmūs Tarājim*. 8 vols. 15th Edition. Beirut: Dār al-ʿAlam li al-Malāyīn. 1423/2002.

- al-Sakhāwī, Shams al-Dīn Muḥammad ibn 'Abd al-Raḥmān *al-Ḍaw' al-Lāmī li Ahl al-Qarn wa al-Tāsī'*. First Edition. 12 vols. Beirut: Dār al-Jil. 1412/1992.
- Sarī, Hannād, *Kitāb al-Zuhd*. First Edition. 1 vol. Kuwait: Dār al-Khulafā li al-Kutub al-Islāmī. 1406/1985.
- al-Shāshī, al-Haytham ibn Kulayb *Musnad al-Shāshī*. First Edition. 3 vols. Madinah: Maktabah al'Ulūm wa al-Ḥikam. 1414/1994.
- al-Suyūṭī, Jalāl al-Dīn 'Abd al-Raḥmān *Bughyah al-Wu'āh fi Ṭabaqāt al Lughwīyyin wa al-Nuḥāh*. 2 vols. Beirut: Maktabah al-'Aṣriyyah. 1384/1964.
- . *al-Dibāj 'alā Ṣaḥīḥ Muslim*. First Edition. 6 vols. Saudi: Dār ibn 'Affān. 1416/1996.
- . *Husn al-Muḥāḍarah fi Tārīkh*. Beirut: Dār al-Fikr.
- . *Istiqāz wa al-Tawbah*. Manuscript Ed. 5 pages. Riyāḍ: Maktabah al-Malik 'Abd al-'Azīz. 1088/1677.
- . *Miṣr wa al-Qāhirah*. 2 vols. Cairo: Dār Iḥyā al-Kutub al-'Arabiyyah. 1387/1967.
- . *Nuzūl al-Raḥmah fi al-Taḥadduth bi al-Nīmah*. 1 vol. First Edition. Jeddah: Maktabah Dār al-Wafā. 1407/2008.
- . *'Uqūd al-Jummān*. Beirut: Dār al-Fikr.
- al-Ṭabarānī, Sulaymān ibn Aḥmad *al-Aḥādīth al-Ṭiwāl*. Second Edition. 1 vol. Beirut: al-Maktab al-Islāmī. 1419/1998.
- . *al-Du'ā'*. First Edition. 3 vols. Beirut: Dār al-Bashā'ir al-Islāmiyyah. 1407/1987.
- . *Mu'jam al-Awsaṭ*. First Edition. 10 vols. Cairo: Dār al-Ḥaramayn. 1415/1995.
- . *al-Mu'jam al-Kabīr*. 25 vol. Cairo: Maktabah ibn Taymiyyah. 1397/1997.
- . *Mu'jam al-Ṣaghīr*. First Edition. 2 vols. Beirut: Maktab al-Islāmī – Jordan: Dār 'Ammār. 1405/1985.
- . *Musnad al-Shāmiyyīn*. First Edition. 4 vols. Beirut: Mu'assasah al-Risālah. 1409/1989.
- al-Ṭabarī, Abū Ja'far, *Jāmi' al-Qur'ān*. Shākir Ed. 16 vols. Second Edition. Cairo: Maktabah ibn Taymiyyah. Reprint of Dār al-Ma'ārif. 1374/1955.
- . *Tārīkh al-Ṭabarī Tārīkh al-Rusul wa al-Mulūk*. Second Edition. 11 vols. Egypt: Dār al-Ma'ārif. 1387/1967.
- al-Ṭabrīzī, Muḥammad ibn 'Abdillāh al-Khaṭīb *al-Mishkāṭ al-Maṣābiḥ*. Al-Albānī Ed. Third Edition. 3 vols. Beirut: al-Maktab al-Islāmī. 1405/1985.
- al-Ṭaḥḥān, Maḥmūd, *Taysīr Muṣṭalahāt al-Ḥadīth*. 1 vol. Riyāḍ: Maktabah al-Ma'ārif. 1425/2004.
- al-Tirmidhī, Muḥammad ibn 'Isā *al-Jāmi' al-Kabīr, Sunan al-Tirmidhī*. First Edition. 1 vol. Saudi: Dār al-Ṣiddīq. 1432/2012.
- . *al-Shamā'il al-Muḥammadiyyah*. Muḥammad 'Awwāmah Ed. Fourth Edition. 1 vol. Dār al-Minhāj. 1434/2013.

- al-'Uthmānī, Zafar Aḥmad, *Qawā'id fi 'Ulūm al-Ḥadīth*. Ed. 'Abd al-Fattāh Abū Ghuddah, 1 vol. Cairo: Dār al-Salām. 1431/2010.
- al-Wād'i, Maqbal ibn 'Abd al-Raḥmān, *al-Shifā'ah*. Third Edition. 1 vol. Yemen: Dār al-Āthār. 1420/1999.
- al-Zamakhsharī, Abū al-Qāsim Jār Allah Maḥmūd ibn 'Umar *Tafsīr al-Kashshāf*. 30 vols. bound in 1 vol. Third Edition. Beirut: Dār al-Ma'rifah. 1430/2009.
- al-Zirikli, Khayr al-Dīn *al-A'lām Qāmūs Tarājim*. 8 vols. 15th Edition. Beirut: Dār al-'Ālam li al-Malāyīn. 1423/2002.

INDEX

For definitions to terminologies used throughout the text and biographies of authorities cited, refer to the first page of their occurrence, which is indexed below.

- 'Abd al-Malik ibn Marwān 129
 'Abd al-Mālik Ibn 'Umayr 69
 'Abd al-Raḥmān ibn 'Awf 103, 106
 'Abd al-Raḥmān ibn Bashīr 60
 'Abd al-Raḥmān ibn Mahdī 114
 'Abd al-Raḥmān ibn al-Qāsim 109
 'Abd al-Raḥmān ibn Sābiṭ 110, 111
 'Abd al-Raḥmān ibn Samurah 81
 'Abd al-Razzāq 69, 84, 94, 107, 123
 'Abd ibn Ḥumayd 39, 43, 65, 73, 107, 123,
 'Abdullāh 87, 113
 'Abdullāh ibn al-Ajlāḥ 131
 'Abdullāh ibn Buraydah 46
 Abode 41, 51, 136
 Abū 'Abdillāh ibn al-Waḍḍāḥ 129
 Abū 'Abdullāh 54
 Abū al-Aḥwas al-Jushamī 89
 Abū Bakr ibn 'Abd al-Raḥmān 111
 Abū Bakr ibn Abī Maryam 96
 Abū Bakr Muḥammad ibn Ḥassan 128
 Abū al-Dardā 111
 Abū Dharr 56, 66
 Abū Ḥassān al-A'raj 50
 Abū Hurayrah 37, 39, 41, 42, 50, 52, 63, 84, 85, 104, 117
 Abū al-Ḥusayn ibn al-Muhtadī bi'llāh 129
 Abū al-Ḥusayn al-Nūrī 58
 Abū Ishāq 77
 Abū Mūsā al-Ash'arī 95
 Abū Muslim al-Khawlānī 88
 Abū Nadir al-Salamī 58
 Abū Nu'aym 42, 43, 49, 50, 54, 63, 71, 87, 88, 98, 124
 Abū Qurrah al-Zabīdī 45
 Abū Sa'īd al-Khudrī 55, 57
 Abū Salmā 79
 Abū Sayf al-Qayn 103
 Abū Sinān 95
 Abū Ṭalḥah al-Khawlānī 95
 Abū Ṭhalabah al-Ashja'ī 67
 Abū 'Ubayd 83, 90
 Abū Umāmah 48, 49, 121
 Abū 'Uthmān 136, 137
 Abū Wahab 90
 Abū Wāthilah 56
 Abū Ya'lā al-Mawṣilī 84, 139
 Actions 31, 41, 114, 125, 133
 al-Ādāb (al-Bayhaqī) 37, 42, 47, 96, 103, 140
 Advise 55
 Affect 112
 Afflicted 28, 40, 96, 97, 98, 109, 110, 111
 al-Āḥād wa'l Mathānī (Ibn Abī 'Āsim) 40, 59, 67, 79, 84, 141
 Āḥādīth 27, 31, 72
 Aḥmad al-'Askarī 15, 93
 Aḥmad ibn Ḥanbal 39, 44, 55, 59, 66, 80, 94, 142
 'Ā'ishah 53, 59, 64, 97, 118
 Alḥamdu li-'llāh 43, 79, 80
 al-Adab (al-Bukhārī) 37, 42, 44, 47, 64, 66, 83, 86, 102, 140
 'Ali ibn Abī Ṭālib 68
 Allāhu akbar 43, 79, 80
 'Allāmah 12

- Alive 46
'Amal al-Yawm wa al-Laylah (al-Nasā'ī) 79, 143
'Amal al-Yawm wa al-Laylah (al-Sunnī) 96, 110, 143
Amālī al-Mahāmīlī (al-Mahāmīlī) 72, 143
 'Amr ibn Shu'ayb 86, 98
 Āmīn 12, 16, 17, 28, 77
Amīr al-Mu'minīn 113, 127, 130
 'Amīr ibn Sa'sa'ah 131
 'Amr ibn 'Abasah 66
 'Amr ibn Maymūn ibn Mahrān 87
 Angel 54, 81, 95, 112, 122
 Anger 108, 114, 130
Anṣārī 45, 46, 59, 60, 64, 73, 84, 90, 122
 Anxiety. *See* *Jaza'* 9, 12, 101
 Anxious 93, 122
 Arabic 12, 25, 26, 50
'Arafah 127
 Arm 28, 122
 Army 90
'Arsh (throne) 49, 76, 117, 123
 'Āsim ibn Bahdalah 69
 Asleep 121
 Asmā' bint Yazīd 104
 Al-Aṣma'ī 128
Astagfiru'llāh 98
 Astonishing 135
 'Atā' ibn Rabāḥ 110
al-Āthār (Abū Yūsuf al-Anṣārī) 70, 139
 Āthār 31
 Author 12, 16, 25, 27, 31,
Awālī al-Wahshiyyāt (Abū Nu'aym) 42
 Ayūb ibn Mūsā 86
 Ayyūb ibn Sulaymān 129
al-'Azā (Ibn Abī al-Dunyā) 14, 47, 51, 73, 75, 84, 96, 97, 109, 110, 124, 117
 Baby 7, 12
Bard al-Akbād 'inda Faqd al-Awlād (Ibn Nāsir al-Dīn al-Dimashqī) 13, 78, 81, 88, 141
 Bakkār ibn Muḥammad 112
 Bakr ibn 'Abdullāh 82
 Banū Abbās 132
 Banū Hāshim 89
 Barricade 55
 Barren land 130
 Barren women 69
 Barrier 41, 55, 59, 60, 61
 Baṣrah 114
al-Ba'th (Ibn Abī Dāwūd) 117
al-Ba'th wa al-Nushūr (al-Bayhaqī) 117, 118
 Bayhaqī 34, 37, 46, 51, 52, 56, 64, 66, 68, 72, 77, 79, 87, 94, 96, 97, 98, 102, 109, 110, 113, 117, 118, 140
Bayt al-Ḥamd 96
 Bear
 bears many children 69
 Beat 105
 Beautiful 69, 70, 102
 Beauty 69
 Bed 132
 Bedouin 127, 133
 Belief 12, 31, 58, 124
 Believing 63, 66, 67, 70, 118
 Beloved 7, 41, 63, 67, 70, 85, 86, 88, 89, 91, 105, 107, 125, 129, 131, 132, 135
 Beneficial 12, 16, 31
 Bereaved 42, 67, 112, 131
 Birds 117, 118, 119
 Blessed 12, 26
 Blessing 16, 28, 30, 31, 33, 34, 60, 88
 Blood 132
 Boast 69, 70
 Boons 41, 56, 72, 75, 89
 Born 24, 118, 127
 Boy 43, 73, 89, 90, 122, 132
 Bridge 40, 60
 Brother 16, 26, 85, 90, 107, 108, 136
 Build 23, 41, 96, 98
 Buraydah ibn al-Ḥuṣayb 73
 Buries 41, 47, 95
 al-Bukhārī, Imām 39, 44, 49, 55, 63, 66, 86, 97, 101, 103, 105, 106, 120, 139, 140
 Calamity 9, 28, 30, 33, 34, 35, 93, 95,

- 96, 97, 98, 99, 103, 107, 108, 109, 110, 114, 115, 128, 131, 136
 Care 75, 121
 Caught 95, 103, 105, 122
 Cavalryman 85, 86
 Character 24, 70
 Chest 101
 Clapping 98, 99
 Cloth 81
 Clothes 103
 changed his clothes 128
 grab the flap of your clothes 50, 51
 Coins 89
 Collapsed 131
 Colleague 12, 16
 Colour 69, 120
 Comfort 112, 124, 127, 134
 Companion. *See* *Ṣaḥābah*, *Ṣaḥābī*, 15, 31, 41, 42, 44, 55, 57, 65, 114, 133
 Company 85, 122
 Compassion 102, 103, 104, 105, 108
 Condolences 75, 77, 104, 108, 112, 114, 127
 Congratulate 90, 115
 Consolation 10, 40, 136
 Console 51, 114, 136
 Contend 68, 90
 Couplets 127, 129, 131
 Cousin 70
 Cow 120
 Cry 9, 101, 102, 103, 104, 105, 106, 108, 134
 Dā'āmīṣ 50
 Dā'mūṣ (small aquatic animal) 50
 Al-Ḍaḥḥāk ibn 'Abd al-Raḥmān 95
 Damascus 57
 Danger 113, 133
 al-Dāraqutnī 57
 Dark 41
 dark skinned 69, 70
 dark (lush) garden 120
 Daughter 27, 56, 82, 101, 105, 106, 107
 Dāwūd 94
 Dāwūd ibn Abī Hind 81
 Day 24, 28, 96, 97, 98, 111, 112, 122, 128, 129, 131, 136
 Day of Judgment. *See* *Qiyāmah* 31, 49, 51, 53, 54, 55, 69, 70, 76, 77, 78, 79, 86, 117, 119, 121
 al-Daylamī 76, 140
 Death 12, 25, 78, 82, 112, 113, 114, 127, 133, 136, 137
 Decay 134
 Decrease 93, 124
 Decreed 101
 Deeds 40, 50, 76, 79, 81, 84, 86, 90, 124
 Deflated 11
 Demise 15, 28, 33, 37, 41, 73, 93, 109, 110
 Depart 49, 93, 104, 105
 Depression 12
 Deserted 134, 137
 Desire 77, 78, 82, 114, 134
 Despair 6, 77, 78, 82, 114, 134
 Destitute 84
 Dhu al-Qarnayn 112
 Die 11, 12, 24, 25, 31, 50, 121, 128
al-Dibāj 'alā Ṣaḥīḥ Muslim (al-Suyūṭī) 51, 119, 120, 144
 Difficulties 57, 134
 Dīn 58, 114
 Dimyātī, Ḥafīz 13, 43, 53, 67, 87
 Dishonour 108
 Distress 11, 41
 Door 51, 52, 53, 68, 69, 71, 72, 73, 75, 76
 Dream 77, 81, 132
 Drink 75, 76, 77, 78, 85, 114, 127
 Dust 89
 Earth 54, 135
 Eating 112, 114
 Egg 89
 Elephant 122
 Eleven 77
 Emotion 41, 130, 136
 Endure 11
 Enter 46, 51, 60, 73, 90, 106, 128, 131
 enter among the lines 78
 enter *Jannah* 40, 42, 43, 44, 45, 47,

- Alive 46
'Amal al-Yawm wa al-Laylah (al-Nasā'ī) 79, 143
'Amal al-Yawm wa al-Laylah (al-Sunni) 96, 110, 143
Amālī al-Mahāmili (al-Mahāmili) 72, 143
 'Amr ibn Shu'ayb 86, 98
Āmin 12, 16, 17, 28, 77
Amīr al-Mu'minīn 113, 127, 130
 'Āmir ibn Sa'sa'ah 131
 'Amr ibn 'Abasah 66
 'Amr ibn Maymūn ibn Mahrān 87
 Angel 54, 81, 95, 112, 122
 Anger 108, 114, 130
Anṣārī 45, 46, 59, 60, 64, 73, 84, 90, 122
 Anxiety. *See* *Jaza'* 9, 12, 101
 Anxious 93, 122
 Arabic 12, 25, 26, 50
'Arafah 127
 Arm 28, 122
 Army 90
'Arsh (throne) 49, 76, 117, 123
 'Āshim ibn Bahdalah 69
 Asleep 121
 Asmā' bint Yazīd 104
 Al-Aṣma'ī 128
Astagfiru'llāh 98
 Astonishing 135
 'Atā' ibn Rabāḥ 110
al-Āthār (Abū Yūsuf al-Anṣārī) 70, 139
Āthār 31
 Author 12, 16, 25, 27, 31,
Awālī al-Wahshiyyāt (Abū Nu'aym) 42
 Ayūb ibn Mūsā 86
 Ayyūb ibn Sulaymān 129
al-'Azā (Ibn Abī al-Dunyā) 14, 47, 51, 73, 75, 84, 96, 97, 109, 110, 124, 117
 Baby 7, 12
Bard al-Akbād 'inda Faqd al-Awlād (Ibn Nāsir al-Dīn al-Dimashqī) 13, 78, 81, 88, 141
 Bakkār ibn Muḥammad 112
 Bakr ibn 'Abdullāh 82
 Banū Abbās 132
 Banū Hāshim 89
 Barricade 55
 Barren land 130
 Barren women 69
 Barrier 41, 55, 59, 60, 61
 Baṣrah 114
al-Ba'th (Ibn Abī Dāwūd) 117
al-Ba'th wa al-Nushūr (al-Bayhaqī) 117, 118
 Bayhaqī 34, 37, 46, 51, 52, 56, 64, 66, 68, 72, 77, 79, 87, 94, 96, 97, 98, 102, 109, 110, 113, 117, 118, 140
Bayt al-Ḥamd 96
 Bear
 bears many children 69
 Beat 105
 Beautiful 69, 70, 102
 Beauty 69
 Bed 132
 Bedouin 127, 133
 Belief 12, 31, 58, 124
 Believing 63, 66, 67, 70, 118
 Beloved 7, 41, 63, 67, 70, 85, 86, 88, 89, 91, 105, 107, 125, 129, 131, 132, 135
 Beneficial 12, 16, 31
 Bereaved 42, 67, 112, 131
 Birds 117, 118, 119
 Blessed 12, 26
 Blessing 16, 28, 30, 31, 33, 34, 60, 88
 Blood 132
 Boast 69, 70
 Boons 41, 56, 72, 75, 89
 Born 24, 118, 127
 Boy 43, 73, 89, 90, 122, 132
 Bridge 40, 60
 Brother 16, 26, 85, 90, 107, 108, 136
 Build 23, 41, 96, 98
 Buraydah ibn al-Ḥuṣayb 73
 Buries 41, 47, 95
 al-Bukhārī, Imām 39, 44, 49, 55, 63, 66, 86, 97, 101, 103, 105, 106, 120, 139, 140
 Calamity 9, 28, 30, 33, 34, 35, 93, 95,

- 96, 97, 98, 99, 103, 107, 108, 109, 110, 114, 115, 128, 131, 136
 Care 75, 121
 Caught 95, 103, 105, 122
 Cavalryman 85, 86
 Character 24, 70
 Chest 101
 Clapping 98, 99
 Cloth 81
 Clothes 103
 changed his clothes 128
 grab the flap of your clothes 50, 51
 Coins 89
 Collapsed 131
 Colleague 12, 16
 Colour 69, 120
 Comfort 112, 124, 127, 134
 Companion. *See* *Ṣaḥābah*, *Ṣaḥābī*, 15, 31, 41, 42, 44, 55, 57, 65, 114, 133
 Company 85, 122
 Compassion 102, 103, 104, 105, 108
 Condolences 75, 77, 104, 108, 112, 114, 127
 Congratulate 90, 115
 Consolation 10, 40, 136
 Console 51, 114, 136
 Contend 68, 90
 Couplets 127, 129, 131
 Cousin 70
 Cow 120
 Cry 9, 101, 102, 103, 104, 105, 106, 108, 134
Da'āmīṣ 50
Da'mūṣ (small aquatic animal) 50
 Al-Dahḥāk ibn 'Abd al-Raḥmān 95
 Damascus 57
 Danger 113, 133
 al-Dāraqutnī 57
 Dark 41
 dark skinned 69, 70
 dark (lush) garden 120
 Daughter 27, 56, 82, 101, 105, 106, 107
 Dāwūd 94
 Dāwūd ibn Abī Hind 81
 Day 24, 28, 96, 97, 98, 111, 112, 122, 128, 129, 131, 136
 Day of Judgment. *See* *Qiyāmah* 31, 49, 51, 53, 54, 55, 69, 70, 76, 77, 78, 79, 86, 117, 119, 121
 al-Daylamī 76, 140
 Death 12, 25, 78, 82, 112, 113, 114, 127, 133, 136, 137
 Decay 134
 Decrease 93, 124
 Decreed 101
 Deeds 40, 50, 76, 79, 81, 84, 86, 90, 124
 Deflated 11
 Demise 15, 28, 33, 37, 41, 73, 93, 109, 110
 Depart 49, 93, 104, 105
 Depression 12
 Deserted 134, 137
 Desire 77, 78, 82, 114, 134
 Despair 6, 77, 78, 82, 114, 134
 Destitute 84
 Dhu al-Qarnayn 112
 Die 11, 12, 24, 25, 31, 50, 121, 128
al-Dibāj 'alā Ṣaḥīḥ Muslim (al-Suyūṭī) 51, 119, 120, 144
 Difficulties 57, 134
Dīn 58, 114
 Dimyātī, Ḥafīz 13, 43, 53, 67, 87
 Dishonour 108
 Distress 11, 41
 Door 51, 52, 53, 68, 69, 71, 72, 73, 75, 76
 Dream 77, 81, 132
 Drink 75, 76, 77, 78, 85, 114, 127
 Dust 89
 Earth 54, 135
 Eating 112, 114
 Egg 89
 Elephant 122
 Eleven 77
 Emotion 41, 130, 136
 Endure 11
 Enter 46, 51, 60, 73, 90, 106, 128, 131
 enter among the lines 78
 enter *Jannah* 40, 42, 43, 44, 45, 47,

- 48, 50, 52, 53, 54, 55, 63, 64, 65,
66, 67, 68, 69, 70, 76, 85, 125
- Entry 24, 50, 89, 122
- Excessive 114, 130
- Exchange 114, 132
- Exit 122, 131, 135
- Expiation 37
- Express 11, 16, 90, 102, 103, 105, 127,
133
- Extend 64, 75, 115
- Eulogizing 133
- Event 11, 12, 136
- Eye 90, 95, 102, 103, 104, 105, 106,
108, 130, 132, 133
- Faḍā'il al-A'māl* (Ḥumayd ibn
Zanjawih) 39
- Faḍā'il al-Ṣaḥābah* (Ibn Ḥanbal) 109,
142
- Faḍl al-Jalad 'inda Faqd al-Walad* 12,
18, 19, 28, 31, 144
- Fair skinned 69
- Faith 12, 58, 90
- Fajr* 122
- Family 31, 37, 40, 104, 106, 107, 128,
131
- Faraj al-Ṣayrafi 125
- Farewell 108
- Father 24, 25, 43, 46, 54, 55, 70, 72, 73,
76, 78, 86, 87, 88, 90, 98, 108,
109, 110, 119, 124, 129, 135
- Fāṭimah 105
- Fawā'id* (al-Muhtadī bi'llāh) 129
- Fayḍ al-Qadīr* (Munāi) 69, 97, 124,
143
- Fear 22, 30, 33
- Feeding 119
- Fiqh*. See jurisprudence 26, 77, 87
- Fire 9, 39, 40, 41, 42, 43, 55, 56, 57, 58,
59, 60, 68
- al-Firyābī 15, 123
- al-Fitan (Nu'aym ibn Ḥammād) 89
- Fitrah* 121
- Five 43, 120
- how fortunate are five 79
- years of age 24, 73, 80
- Fix
- fix a day for us 55
- al-Firdaws bi Ma'thūr al-Khiṭāb* (al-
Daylamī) 76, 79, 86, 140
- Flesh 118
- Fly 54
- Follower. See *Tābī* 31, 64
- Food 112
- Foolish 103
- Forbidden 57
- Forever 114, 132, 136
- Fortress 56, 60
- Fortunate 41, 79, 80
- Four 25, 42, 53, 54, 98
- Free 41, 50, 54, 56, 80, 113, 117, 118,
119, 127, 132
- Frolic 120
- Fuḍayl ibn 'Iyād 113
- Funeral 57, 128, 132
- Garden 120, 121, 122
- Gather 23, 25, 31, 49, 54, 72, 73, 76,
77,
104, 107
- Gift 27, 89, 93, 113
- Glad tidings 30, 33, 34, 95
- Goblet 75
- Gold 89, 94
- Gone 129, 135
- Good 34, 77, 79, 81, 84, 88, 90, 118
- Grab 50
- Grandchild 85
- Grandfather 86, 98
- Gratitude 11, 16, 93, 113
- Grave 54, 89, 90, 95, 105, 106, 129,
130, 132, 134, 135, 137
- Gravestone 132
- Green birds 117, 118, 119
- Grief 11, 41, 51, 103, 108, 114, 130,
132, 133
- Grieve 43, 44, 46, 73, 102, 108, 128
- Grip 132
- Grown 112, 131
- Guarantee 75
- Guidance. See *hidāyah* 108, 111
- Ḥāfiẓ* 23
- al-Ḥākim 46, 71, 79, 117, 121, 123, 141
- al-Ḥārith ibn Aqyash 42

- Horseback 87
- Hot 78
- House 49, 64, 89, 96, 98, 108, 134
- Ḥumayd ibn 'Abd al-Rahmān 88
- Ḥumayd ibn Zanjawih 14, 39, 50, 54,
55, 56, 63, 65, 67, 82, 90, 95
- Hundred 86, 87, 127
- Hunger 30, 33,
- Ibn 'Abbās 34, 64, 105, 118, 124
- Ibn Abi al-Dunyā 47, 51, 73, 75, 84,
86,
96, 97, 109, 110, 111, 112, 117,
118, 119, 120, 124, 128, 129,
131, 133, 135, 141
- Ibn Abi Ḥatim 34, 117, 119, 123, 141
- Ibn Abi Shaybah 39, 41, 42, 44, 48, 55,
56, 59, 65, 66, 68, 71, 85, 111,
118, 123, 142
- Ibn Jarir 34, 70
- Ibn Lahrih 112
- Ibn Mājah 39, 56, 63, 65, 68, 71, 85,
86,
96, 101, 104, 109,
- Ibn Mandah 43
- Ibn Mas'ūd, 'Abdullāh 41, 48, 56, 83,
86, 89, 106
- Ibn al-Mubarak 89
- Ibn al-Mundhir 15, 34, 123
- Ibn al-Najjār 125
- Ibn Qānī 42, 43, 142
- Ibn Sa'd 52, 67, 72, 73, 79, 105, 106,
107, 108, 112
- Ibn Sakan 14, 52, 53, 60, 80
- Ibn Shawdhab, 'Abdullāh 77
- Ibn Sirin, Muḥammad 52, 53, 60, 69,
113
- Ibn 'Umar, 'Abdullāh 76, 106, 111,
118, 122, 123
- Ibrāhīm 103, 104, 130, 132, 133
- Ibrāhīm 70, 117, 119, 120, 121,
122, 123,
- Ibrāhīm al-Ḥarbī 77
- al-Ifrād* (al-Dāraqutnī) 57,
- al-Ikhwān* (Ibn Abi al-Dunyā) 107,
141
- al-Ikmāl* (Ibn Mākūlā) 43, 143
- Habibah bint Abi Ṣufyān 53
- Habibah bint Sahal 52, 53
- Habibah bint Umm Ḥabibah 53
- Hadith* 23, 25, 26, 31, 39, 49, 50, 56,
68,
69, 77, 81, 109, 120, 121, 122
- Hajjāj 128
- Ḥājī Khalifah 12, 13, 31, 143
- al-Ḥamd*. See *Alḥamdu li'llāh* 95, 96
- Hand. See clapping 25, 50, 54, 65, 76,
89, 95, 98, 99, 103, 105, 122, 132
- Handkerchief. See cloth 81
- Handsome 89
- Hannād ibn al-Sarī 119, 143
- Hans Wehr* (J. Milton Cowan) 40, 41,
49, 50, 51, 58, 64, 140
- Happiness 93, 102, 114, 132
- Hardship 109
- Harvested 112
- Hasan ibn 'Alī ibn Abi Ṭālib 86, 96,
107, 118
- Ḥashās ibn Bakr 43
- Hasan ibn Abi al-Ḥasan 107
- Hassān ibn Kurayb 43
- Ḥawshab al-Fahrī 44, 43
- Head 76, 89, 120, 128
- Heart 50, 95, 102, 103, 104, 105, 106,
108, 130, 133
- Heat 76
- Hell 40, 51, 123
- Ḥilyah al-Awliyā* (Abū Nu'aym) 37,
49, 54, 83, 87, 88, 94, 98, 124,
127, 139
- Hereafter 83, 112
- Hidāyah*. See guidance 111
- His* (dish made with dates, cheese and
ghī) 45
- Hold 43, 50, 51, 54, 65, 70, 95, 103,
105, 122, 130
- Ḥishām ibn Ḥassān 69
- Hobbling 132
- Home 50, 52, 54, 137
- Homs 43
- Hope 102, 134, 135
- for reward 43, 44, 45, 46, 47, 50, 52,
58, 63, 64, 65, 67, 79, 80, 87, 90,
91, 93, 101

- ʿIlal al-Wāridati fi al-Aḥādīth* (Dāraqutnī) 68, 140
- Imām
 al-Shāfiʿī 33, 114
- Impossible 12
- Initial
 point of tragedy 14, 56
- Instruct 76, 108, 112
- Intercede 51
- Intercession 49, 68, 89
 accepts his intercession 49, 51
 intercede for the parents 49
- Invite 112
- al-Iṣābah* (al-ʿĀṣqalānī) 37, 46, 47, 48, 51, 53, 55, 56, 57, 65, 66, 67, 68, 71, 72, 73, 76, 81, 86, 88, 95, 97, 101, 102, 103, 105, 106, 107, 139
- al-Ftibār* (Ibn Abī al-Dunyā) 111, 112, 129, 131, 133, 141
- al-Ftiqād* (al-Bayhaqī) 117
- Ishāq Abū Yaʿqūb 131
- Istirjāʿ*. See *Innā li ʿLlāhi wa innā ilayhi rājiʿūn* 95
- ʿTyād ibn ʿUqbah al-Fahrī 89, 90
- Jābir ibn ʿAbdillāh 46, 102
- Jābir ibn Samurah 47
- Jaʿfar ibn Muḥammad 98
- Jahannam* 49, 51
- Jāhiliyyah* 88, 101, 103
- Jalāl al-Dīn. See *al-Suyūṭī* 5, 12, 23, 24, 31, 143
- Jāmiʿ Maʿmar ibn Rāshid* 84, 94
- Jannah* 28, 41, 42, 43, 44, 45, 46, 47, 48, 50, 51, 52, 53, 54, 55, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 75, 76, 77, 85, 96, 98, 117, 118, 119, 120, 122, 124, 125
- Jazāʿ*. See *anxiety* 101
- Journey 11, 133
- Joy 50, 90, 93, 130, 132
- Jug 77
- Jump 54
- Jurisprudence. See *fiqh* 26, 77, 87
- Jurist 40
- Kaʿb ibn Mālik 97
- Kanz al-ʿUmmāl* 35, 37, 40, 41, 42, 43, 44, 45, 46, 47, 48, 52, 56, 57, 60, 63, 64, 65, 67, 68, 69, 70, 76, 83, 94, 96, 98, 102, 103, 104, 107, 109, 110, 111, 117, 119, 121, 122, 123, 141
- al-Kashshāf* (al-Zamakhshari) 33
- Kashf al-Astār* (al-Haythamī) 56, 57, 80, 84, 141
- Kashf al-Zunūn* (Ḥājī Khalifah) 12, 13, 31
- Kathīr ibn Tamīm al-Dārī 87
- Khālid ibn Ṣafwān 136
- Khallād ibn Manṣūr al-Wāsiṭī 81
- al-Khallāl 120
- al-Khushanī* 68
- Kill 107, 133
- King 27, 124, 125
- Kitāb Adab al-Nisāʿ* (ʿAbd al-Malik ibn Ḥabīb) 70, 142
- Kitāb al-Ashraf* (Ibn Abī al-Dunyā) 128
- Kitāb al-Duʿā* (al-Ṭabarānī) 79, 80, 94, 144
- Kitāb al-Ghurar min al-Akḥbār* 14, 93, 114, 127
- Kitāb al-Ftibār* (Ibn Abī al-Dunyā) 111, 112, 129, 131, 133, 141
- Kitāb al-Jarḥ wa al-Taʿdīl* (Ibn Abī Ḥātim) 81, 131, 141
- Kitāb al-Muʿjam* (Ibn al-Aʿrābi) 94, 102, 142
- Kitāb al-Zuhd* (Ibn al-Mubārak) 88, 89, 96
- Khālid ibn Maʿdān 119
- Khālid ibn Sumayr 107
- Knowledge 11, 16, 22, 23, 25, 26, 28
- al-Kunā wa al-Asmāʿ* (al-Dawlābī) 67, 79, 96, 123, 127, 140
- Lā ilāha illa ʿLlāh* 43, 79, 80, 98
- Lamp 117
- Land 130
- Lap 102, 103
- Layth ibn Saʿd 90
- Leader 28, 56, 89, 90
- Leave 11, 35, 54, 69, 85, 88, 101, 105,

- 108, 122
- Letter 112
- Life 11, 12, 27, 28, 65, 69, 75, 89, 90, 103, 109, 130, 133
- Lighter 111
- Limb 42
- Limit 12, 114, 133
- Lineage 89
- Little ones 50
- Live 7, 26, 30, 33, 46, 54, 57, 102, 113, 120, 130, 134, 136
- Looking after 70, 117
- Lord 11, 30, 33, 51, 55, 70, 76, 104, 118, 125, 130
- Lose 40, 41, 42, 44, 45, 46, 47, 48, 49, 52, 53, 55, 58, 60, 61, 63, 64, 65, 66, 67, 71, 75, 87, 89, 114
- Loss 11, 12, 17, 30, 31, 33, 41, 43, 58, 67, 73, 79, 83, 102, 104, 110, 114, 128, 129, 136, 137
- Lost 12, 27, 43, 46, 50, 51, 54, 55, 58, 59, 60, 67, 75, 81, 82, 83, 93, 112, 113, 114, 118, 128, 132, 133, 135
- Love 72, 73, 122, 137
- Lush 120
- Maiden 120
- Majmaʿ al-Zawāʿid* (al-Haythamī) 41, 45, 46, 48, 57, 59, 60, 67, 80, 81, 85, 109, 110, 111, 123, 141
- Makhūl al-Dimishqī 70, 88, 119
- Makkah 111
- Male 86
- Mālik, Imām 37, 39, 58, 109, 143
- Mālik ibn Anas 47, 103, 106
- Maʿmar ibn Rāshid 69
- Manuscript 14, 15, 19, 28, 31, 125, 144
- Maʿrifah al-Ṣaḥābah* (Abū Nuʿaym) 43, 59, 73, 139
- Maʿrifah al-Ṣaḥābah* (Ibn Mandah) 43
- Marry 69, 70
- Martyr 49, 117, 118, 119
- Mashikhah* (Abū al-Ḥusayn al-Nūrī) 15, 58
- Mashikhah* (Faraj al-Ṣayrafi) 125
- Master 11, 25, 28, 31, 68, 70, 127
- al-Maʿwā*. See *Jannah* 122
- al-Mawāʿiz* (Aḥmad al-ʿAskarī) 14, 15, 93
- Mawsūʿah ibn Abī al-Dunyā* (Ibn Abī al-Dunyā) 98, 141
- Maymūn ibn Mahrān 87, 128
- Meet 50, 64, 71, 75, 89, 103
 meets Allah with five things 43
- Men 55,
- Message 101
- Miscarriage 11
- Miscarried child 65, 68, 69, 70, 76, 81, 85, 86, 87, 89, 91, 119
- Mishkāt al-Maṣābiḥ* (al-Ṭabrizī) 37, 50, 56, 63, 97, 104, 105, 106, 121, 144
- Miss 85
- Missing 31, 72
- Moments 11, 114
 last moments 28, 103, 129
- Morning 28, 111, 132, 134
- Mother 54, 55, 64, 65, 70, 72, 76, 90, 112, 124, 131
- Mountain 82, 117, 121
- Mourning 103, 136
- Mouth 70
- Muʿadh ibn Jabal 65, 93
- Muʿawiyah ibn Qurrah 72, 73, 84
- Mubārak ibn Fuḍālah 108
- Muḍar 89
- Mudhall* 54
- Muhājirīn* 54
- Muḥaddithīn* 40
- Muḥammad ibn al-Ḥasan 113
- Muḥammad ibn ʿIsā 113
- Muḥammad ibn Khalaf 77, 93, 114, 127
- Muḥammad ibn al-Mughīrah 129
- Mujāhid 123
- Mukhtaṣar Tārikh Dimashq* (Ibn Manẓūr) 113, 121, 127, 130, 136, 142
- al-Muntakhab min Musnad ʿAbd ibn Ḥumayd* (ʿAbd ibn Ḥumayd) 15, 43, 56, 65, 71, 107, 123
- Muslim, Imām 25, 39, 40, 41, 50, 51, 55, 58, 63, 83, 101, 104, 106, 117, 119, 120, 121, 143

- Muslim 12, 40, 42, 44, 46, 49, 51, 52, 53, 54, 58, 63, 65, 66, 67, 70, 71, 75, 76, 79, 80, 85, 97, 109, 119, 121, 122, 123, 124, 125
- Mutaqā'is* 54
- Mu'jam* (Ibn Qānī) 42
- al-Mu'jam al-Awsaṭ* (al-Ṭabarānī) 47, 48, 60, 66, 68, 80, 85, 93, 104, 109, 111, 144
- al-Mu'jam al-Kabīr* (al-Ṭabarānī) 34, 41, 42, 44, 45, 48, 52, 56, 57, 59, 60, 64, 65, 66, 6, 68, 71, 79, 94, 96, 104, 110, 117, 121, 122
- al-Mu'jam al-Ṣaghīr* (al-Ṭabarānī) 109
- Mu'jam Mā Ṭubī'a Min Kutub al-Sunnah* (Muṣṭafā 'Amlā) 3, 28, 139
- Mūsā 125
- Muṣannaf 'Abd al-Razzāq al-Ṣan'ānī* ('Abd al-Razzāq) 69, 70, 84, 94, 102, 105, 106, 107, 110, 117, 119, 123
- Muṣannaf ibn Abī Shaybah* (Ibn Abī Shaybah) 37, 39, 41, 42, 44, 48, 55, 56, 59, 65, 66, 68, 71, 85, 86, 96, 102, 103, 104, 111, 118, 123, 139, 142
- Mushrikīn*. See polytheists 125
- Musnad Abī Dāwūd al-Ṭayālīsī* (al-Jārūd) 66, 72, 80, 96, 143
- Musnad al-Jāmī* (Muḥammad Khalīl) 83
- Musnad al-Rūyānī* 67, 72, 143
- Musnad al-Shāmiyyīn* (al-Ṭabarānī) 66, 71, 79, 80, 144
- Musnad Abī Ya'lā al-Mawṣilī* (Abū Ya'lā al-Mawṣilī) 37, 41, 52, 56, 57, 63, 64, 66, 68, 72, 80, 83, 84, 96, 104, 139, 143
- Musnad Aḥmad* (Aḥmad ibn Ḥanbal) 16, 37, 39, 41, 42, 43, 44, 46, 50, 55, 56, 59, 60, 63, 64, 65, 66, 67, 68, 71, 76, 80, 83, 95, 96, 101, 104, 105, 106, 117, 121, 141
- Musnad al-Bazzār* (al-Bazzār) 37, 40, 46, 50, 57, 58, 59, 68, 72, 80, 83, 102, 104, 106, 140
- Musnad li al-Shāshī* (al-Haytham) 66, 143
- al-Mustadrak 'alā al-Ṣaḥīḥayn* (al-Ḥākim) 37, 43, 46, 71, 79, 94, 106, 117, 121, 123, 141
- al-Muṭālab al-'Āliyah* (al-'Āṣqalānī) 70, 139
- al-Muwaṭṭa'* (Mālik) 37, 39, 58, 109, 143
- Nāfi' ibn 'Alqamah 128
- Al-Nasā'ī* 39, 55, 63, 66, 71, 79, 101, 104, 143
- Al-Nawawī* 25, 27, 40
- Nawḥah*. See wailing 101
- Need 27, 77, 102, 111, 131
- Neighbour 132
- Nephew 77
- Nest 89
- News 46, 114
- Night 81, 120, 122
- Notice 72, 107
- Nourish 127
- Nubayṭ ibn Sharīṭ 87
- Number 70
- Nurse 103
- Nuzhat al-'umr fī al-tafḍīl bayna al-bīd wa al-sūd wa al-sumr* (al-Suyūṭī) 69
- Offspring 86
- One 41, 48, 50, 56, 59, 64, 65, 78, 83, 84, 85, 86, 87, 88, 97, 101, 103, 105, 108, 109, 112, 113, 114, 119, 129, 131
- Outweighed 81, 82
- Overpowered 55
- Pain 11, 58, 76, 82, 102, 129, 134
- Paradise 40, 41, 65, 89
- Parent 11, 12, 43, 49, 50, 51, 52, 53, 54, 55, 67, 68, 69, 70, 71, 75, 76, 77, 78, 79, 80, 86, 111, 117, 118, 124, 125
- Partake 112
- Pass over Hell 40

- passing the bridge 40
- Pass away 11, 12, 24, 25, 28, 43, 44, 50, 51, 57, 59, 60, 64, 72, 73, 77, 78, 79, 80, 85, 87, 88, 90, 93, 94, 95, 101, 104, 105, 106, 107, 110, 111, 112, 118, 119, 121, 122, 125, 128, 129, 130, 131, 132, 133,
- Passion 133
- Path 30, 33, 34, 40, 86, 87, 103, 112
- Patient 28, 30, 33, 34, 44, 45, 47, 52, 56, 59, 67, 90, 93, 101, 107, 130, 132, 133, 135, 136
- People 16, 28, 59, 64, 67, 68, 72, 76, 77, 81, 82, 90, 96, 102, 106, 107, 108, 109, 111, 112, 120, 123, 124, 125, 128, 134, 135
- Perfume 128
- Permission 6, 25, 102, 128
- Pious 12, 24, 27, 35, 49, 79, 80
- Plashes 119
- Play 120, 121, 123
- Pocket 103
- Poem 27, 114, 133, 136, 137
- Polytheists. See *Mushrikīn* 125
- Pool 76
- Predestination 12
- Prefer 44, 69
- Problem 12, 102
- Progeny 89
- Proof 108
- Promise 55, 56, 90, 103, 104, 105, 132
- Prophet-hood 11, 31
- Protection 57, 133
- Psychiatric disorder 12
- Puberty 40, 42, 44, 48, 52, 53, 56, 58, 60, 61, 63, 66, 71, 77, 86, 119
- Punish 40, 81, 106
- Purpose 111
- al-Qaḍā wa al-Qadar* (al-Bayhaqī) 50, 118
- Qiyāmah*. See Day of Judgement 49, 51, 54, 75, 77, 81, 85, 86
- Qur'an, the 22, 24, 25, 26, 27, 30, 34, 35, 40, 41, 76, 77, 79, 108, 123, 124, 132
- Qur'ānic 14, 33, 133
- Quraysh 89
- Qurra 56
- Rabb 28, 51, 54, 55, 103
- Radd al-Muḥtār* (Ibn 'Abidīn) 101
- Raise 76
- Rajā al-Anṣāriyyah 60
- Rajā ibn Ḥaywah 130
- Rajā ibn Jumaylah al-Aylī 84
- Rank 23, 124
- Raqūb* 46, 83, 84
- Rashīd 113
- Rayyān 57
- Rebuke 59
- Recite 28, 34, 96, 124, 128, 129
- Recognise 54
- Reckoning 81
- Reflection 31, 109, 135
- Regret 93, 130
- Remain 31, 46, 48, 54, 69, 113, 114, 132, 133, 137
- Request 24, 41, 53, 72
- Resurrect 28, 49, 75, 120,
- Reward 12, 28, 31, 41, 43, 44, 45, 46, 47, 48, 50, 51, 52, 58, 60, 63, 64, 65, 67, 75, 79, 80, 82, 87, 88, 89, 90, 91, 93, 94, 96, 97, 98, 99, 101, 114, 115, 124, 128, 133, 135
- Rider 134
- Right path 30, 33, 34
- River 119, 121
- Roaming 50, 117, 118, 119
- Roof 89
- Ruqayyah 105
- Ṣabr*. See Patience 56
- Sad 93, 98, 101, 103, 104, 106, 107, 108, 110, 112, 122, 130, 132
- Sa'd 127
- Sa'd ibn Abī Waqqās 106
- Sa'd ibn 'Ubādah 102, 106, 107
- Safeguard 59, 61, 134
- Safinah 80
- Ṣaḥābah* 31, 46, 51, 58, 80
- Ṣaḥābī* 31, 43, 59
- Ṣaḥīḥ ibn Hibbān* 37, 40, 47, 56, 63, 83,

- 115, 117, 142
 Sahl ibn al-Ḥanzaliyyah 90
 Sahl ibn Ḥārūn 114
 Sahl ibn Ḥunayf 68, 85
 Sa'īd ibn Abī al-Ḥasan 107
 Sa'īd ibn Jubayr 87, 97, 124
 Sa'īd al-Khudrī 55
 Sa'īd ibn Manṣūr 51, 97, 98, 119, 123
 Sa'īd ibn al-Musayyab 97
 Sa'īd ibn 'Uthmān 163
 Ṣalāh 122
 Ṣalām 130
 Samurah ibn Jundub 120
 Sand 89
 Sārah 117
 Save 40, 43, 49, 81, 113
 Satiated. *See* *taṣrid* 85
 Scale 79, 80, 81, 82
 Scholar 6, 23, 24, 25, 31, 40, 77, 87, 129
 Scold 59
 Scratching 103
 Scream 103, 105
 See
 I don't see 43
 Seed 79, 112
 Send 45, 51, 56, 59, 64, 66, 77, 80, 83, 84, 85, 86, 87, 89
 Sent 56, 57, 64, 65, 77, 81, 83, 84, 85, 88, 101, 120
 Separate 34, 50, 113
 Servant 42, 76, 79, 95, 96, 125
 Serve 58, 124, 125
 Shade 123
 Shahr ibn Ḥawshab 97
 al-Shamā'il (al-Tirmidhī) 105, 106, 144
 Sharḥ al-Sunnah li al-Baghawī (al-Baghawī) 40, 50, 56, 63, 64, 96, 102, 104, 106
 Sharḥ al-Zurqānī (al-Zurqānī) 58
 Sharḥ Mushkil al-Āthār (Ṭahāwī) 106
 Shayṭān (Satan) 103, 105, 133
 Shield 57, 58, 59,
 al-Shifā'ah (al-Wādī) 49, 144
 Shimmer 134
 Shroud 132
 al-Shu'ab al-Imān (al-Bayhaqī) 34, 37, 40, 42, 46, 51, 52, 56, 63, 64, 66, 71, 77, 83, 87, 89, 94, 96, 97, 98, 102, 104, 106, 108, 109, 110, 113
 Shurahbīl ibn Shufah 55
 Shyness 130
 Sidrah al-Muntahā. *See* Jannah 122
 Sigh 82, 113
 Sin 37, 49, 98, 103, 108, 114
 al-Ṣirāṭ 40, 60
 Siyar A'lām al-Nubalā' (al-Dhahabī) 14, 33, 34, 37, 39, 41, 42, 44, 45, 46, 47, 48, 49, 51, 52, 53, 54, 55, 56, 57, 58, 65, 66, 67, 68, 69, 70, 71, 72, 73, 75, 76, 77, 81, 82, 86, 87, 88, 89, 90, 94, 95, 96, 97, 98, 101, 102, 103, 105, 106, 107, 108, 109, 110, 112, 113, 114, 119, 120, 122, 123, 125, 127, 128, 129, 130, 136, 137, 140
 Slave 22, 54, 56, 63, 67, 70, 80, 102, 127, 132
 Sob 107
 Solace 12, 14, 17
 Son 12, 24, 27, 42, 43, 44, 50, 51, 57, 58, 59, 60, 72, 73, 75, 77, 87, 88, 89, 90, 93, 94, 95, 97, 101, 103, 104, 107, 111, 112, 113, 114, 122, 123, 127, 128, 129, 130, 132, 133, 134, 135, 136
 Soul 95, 105, 117, 118, 119, 123, 133
 Sound 103
 Sparrow 89, 117, 118, 119
 Speak 79, 107, 108, 112, 125, 128, 133
 Spoke 55, 64, 107
 Spirit 11
 Star 134
 Steadfast 31, 90
 Stress 11, 41, 76
 Story 31, 50
 Strange 81, 135
 Strength 72, 109
 Strive 68, 86
 Subhāna 'Llāh 43, 79, 80
 Suckle 119, 120
 Suffer 12, 28

- Sulaymān 112,
 Sulaymān ibn 'Alī 127
 Sulb 47
 Summoned 81
 al-Sunnah (al-Khallāl) 120
 Sunan (Abū Qurrah al-Zabīdī) 45
 Sunan (Sa'īd ibn Manṣūr) 51, 97, 98, 123, 119
 Sunan al-Dārimī 110, 140
 al-Sunan al-Kubrā (al-Bayhaqī) 140, 37, 40, 42, 50, 52, 64, 83, 96, 102, 104, 105, 106, 111
 Sunan al-Nasā'ī al-Mujtabā (al-Nasā'ī) 71
 Sundered 130
 Sūrah 24, 39, 76, 79, 117, 123
 Survival 11, 12, 114
 al-Suyūṭī 12, 15, 18, 19, 23, 24, 25, 26, 27, 28, 31, 51, 53, 58, 69, 119, 120, 143
 Swallowed 82
 al-Ta'āzī (al-Madā'inī) 127
 Ṭabaqāt al-Kubrā (Ibn Sa'd) 67, 105, 107, 108, 110, 112
 al-Ṭabarānī 34, 41, 42, 44, 45, 47, 48, 52, 53, 56, 57, 59, 60, 66, 67, 68, 71, 79, 80, 85, 93, 95, 109, 110, 111, 121, 122, 144
 Ṭabfī. *See* Follower 31, 58, 136
 al-Tamhīd (Ibn 'Abd al-Barr) 40, 111, 141
 Tadhkirat al-Huffāz (al-Dhahabī) 33, 39, 46, 47, 51, 52, 53, 57, 69, 81, 88, 94, 107, 108, 109, 112, 113, 114, 119, 120, 123, 125, 137, 140
 Tahdhīb al-Kamāl (al-Mizzī) 42, 43, 52, 90, 107, 113, 119, 131
 Tahdhīb al-Tahdhīb (al-'Asqalānī) 50, 52, 89, 90, 95, 111
 al-Takmil fī al-Jarḥ wa al-Ta'dīl (Ibn Kathīr) 98, 142
 Taqdir. *See* Predestination 12
 Taqrīb al-Tahdhīb (al-'Asqalānī) 55, 72, 111
 Tafsīr
 'Abd ibn Ḥumayd 43, 56, 107
 Tafsīr 'Abd al-Razzāq 123
 Tafsīr al-Qur'ān al-Azīm (Ibn Abī Ḥātim) 34, 123, 124, 142
 Tafsīr al-Kashshāf (al-Zamakhsharī) 33, 144
 Tafsīr al-Ṭabarī (al-Ṭabarī) 35,
 Tafsīr ibn Rajab al-Ḥanbalī 60, 142
 Tanwīr al-Ḥawālik (al-Suyūṭī) 58
 Tārīkh Aṣbahān (Abū Nu'aym) 49
 Tārīkh Dimashq (Ibn Asākir) 49, 113, 121, 127, 128, 129, 130, 136, 142
 Targhib fī Faḍā'il al-A'māl (Ibn Shāhin) 81, 142
 Ṭarḥ al-Tathrīb fī Sharḥ al-Taqrīb (al-'Irāqī) 85, 143
 al-Tasallī wa al-Ightibāṭ bi Thawaabi man Taqaddama min al-Afrāṭ (Ḥāfiẓ al-Dimyāṭī) 13, 35, 37, 40, 42, 43, 44, 45, 50, 53, 56, 58, 59, 64, 66, 67, 68, 71, 72, 73, 79, 80, 83, 87, 94, 96, 110, 123, 141
 Taṣrid. *See* satiated 85
 Taste 130, 133
 Teach 25, 27, 102, 108, 128
 Tears 82, 102, 103, 104, 105, 106, 107, 108, 130, 133, 134
 Test 11, 12, 30, 33, 34, 37, 40, 133
 Testimony 50, 76
 al-Thānī min al-Wahshiyyāt 42
 Thawbān 54, 80
 al-Thawrī 137
 Thirsty 76, 77, 85, 118
 Three 11, 12, 14, 25, 34, 40, 41, 42, 43, 44, 45, 46, 47, 48, 52, 53, 55, 56, 57, 58, 59, 60, 61, 63, 64, 65, 66, 67, 71, 89
 Throne. *See* 'Arsh 49, 76, 117, 123, 125
 Tirmidhī 16, 24, 37, 39, 56, 64, 95, 102, 105, 106, 117, 144
 Tragedy 56
 Trauma 11, 107
 Tree 70, 119, 120, 122,
 Trial 113
 Trouble 113
 True 103, 104, 111
 Trust 15, 24, 93, 134

115, 117, 142
 Sahl ibn al-Ḥanzaliyyah 90
 Sahl ibn Ḥārūn 114
 Sahl ibn Ḥunayf 68, 85
 Sa'īd ibn Abī al-Ḥasan 107
 Sa'īd ibn Jubayr 87, 97, 124
 Sa'īd al-Khudrī 55
 Sa'īd ibn Manṣūr 51, 97, 98, 119, 123
 Sa'īd ibn al-Musayyab 97
 Sa'īd ibn 'Uthmān 163
 Ṣalāh 122
 Ṣalām 130
 Samurah ibn Jundub 120
 Sand 89
 Sārah 117
 Save 40, 43, 49, 81, 113
 Satiated. *See* taṣrīd 85
 Scale 79, 80, 81, 82
 Scholar 6, 23, 24, 25, 31, 40, 77, 87, 129
 Scold 59
 Scratching 103
 Scream 103, 105
 See
 I don't see 43
 Seed 79, 112
 Send 45, 51, 56, 59, 64, 66, 77, 80, 83, 84, 85, 86, 87, 89
 Sent 56, 57, 64, 65, 77, 81, 83, 84, 85, 88, 101, 120
 Separate 34, 50, 113
 Servant 42, 76, 79, 95, 96, 125
 Serve 58, 124, 125
 Shade 123
 Shahr ibn Ḥawshab 97
 al-Shamā'il (al-Tirmidhī) 105, 106, 144
 Sharḥ al-Sunnah li al-Baghawī (al-Baghawī) 40, 50, 56, 63, 64, 96, 102, 104, 106
 Sharḥ al-Zurqānī (al-Zurqānī) 58
 Sharḥ Mushkil al-Āthār (Ṭahāwī) 106
 Shayṭān (Satan) 103, 105, 133
 Shield 57, 58, 59,
 al-Shifā'ah (al-Wādī) 49, 144
 Shimmer 134

Shroud 132
 al-Shu'ab al-Imān (al-Bayhaqī) 34, 37, 40, 42, 46, 51, 52, 56, 63, 64, 66, 71, 77, 83, 87, 89, 94, 96, 97, 98, 102, 104, 106, 108, 109, 110, 113
 Shurahbil ibn Shufah 55
 Shyness 130
 Sidrah al-Muntahā. *See* Jannah 122
 Sigh 82, 113
 Sin 37, 49, 98, 103, 108, 114
 al-Ṣirāṭ 40, 60
 Siyar A'lām al-Nubalā' (al-Dhahabī) 14, 33, 34, 37, 39, 41, 42, 44, 45, 46, 47, 48, 49, 51, 52, 53, 54, 55, 56, 57, 58, 65, 66, 67, 68, 69, 70, 71, 72, 73, 75, 76, 77, 81, 82, 86, 87, 88, 89, 90, 94, 95, 96, 97, 98, 101, 102, 103, 105, 106, 107, 108, 109, 110, 112, 113, 114, 119, 120, 122, 123, 125, 127, 128, 129, 130, 136, 137, 140
 Slave 22, 54, 56, 63, 67, 70, 80, 102, 127, 132
 Sob 107
 Solace 12, 14, 17
 Son 12, 24, 27, 42, 43, 44, 50, 51, 57, 58, 59, 60, 72, 73, 75, 77, 87, 88, 89, 90, 93, 94, 95, 97, 101, 103, 104, 107, 111, 112, 113, 114, 122, 123, 127, 128, 129, 130, 132, 133, 134, 135, 136
 Soul 95, 105, 117, 118, 119, 123, 133
 Sound 103
 Sparrow 89, 117, 118, 119
 Speak 79, 107, 108, 112, 125, 128, 133
 Spoke 55, 64, 107
 Spirit 11
 Star 134
 Steadfast 31, 90
 Stress 11, 41, 76
 Story 31, 50
 Strange 81, 135
 Strength 72, 109
 Strive 68, 86
 Subḥāna 'Llāh 43, 79, 80
 Suckle 119, 120
 Suffer 12, 28

Sulaymān 112,
 Sulaymān ibn 'Alī 127
 Sulb 47
 Summoned 81
 al-Sunnah (al-Khallāl) 120
 Sunan (Abū Qurrah al-Zabīdī) 45
 Sunan (Sa'īd ibn Manṣūr) 51, 97, 98, 123, 119
 Sunan al-Dārimī 110, 140
 al-Sunan al-Kubrā (al-Bayhaqī) 140, 37, 40, 42, 50, 52, 64, 83, 96, 102, 104, 105, 106, 111
 Sunan al-Nasā'ī al-Mujtabā (al-Nasā'ī) 71
 Sundered 130
 Sūrah 24, 39, 76, 79, 117, 123
 Survival 11, 12, 114
 al-Suyūṭī 12, 15, 18, 19, 23, 24, 25, 26, 27, 28, 31, 51, 53, 58, 69, 119, 120, 143
 Swallowed 82
 al-Ta'āzī (al-Madā'inī) 127
 Ṭabaqāt al-Kubrā (Ibn Sa'd) 67, 105, 107, 108, 110, 112
 al-Ṭabarānī 34, 41, 42, 44, 45, 47, 48, 52, 53, 56, 57, 59, 60, 66, 67, 68, 71, 79, 80, 85, 93, 95, 109, 110, 111, 121, 122, 144
 Ṭabī'ī. *See* Follower 31, 58, 136
 al-Tamhīd (Ibn 'Abd al-Barr) 40, 111, 141
 Tadhkirat al-Huffāz (al-Dhahabī) 33, 39, 46, 47, 51, 52, 53, 57, 69, 81, 88, 94, 107, 108, 109, 112, 113, 114, 119, 120, 123, 125, 137, 140
 Tahdhib al-Kamāl (al-Mizzī) 42, 43, 52, 90, 107, 113, 119, 131
 Tahdhib al-Tahdhib (al-'Asqalānī) 50, 52, 89, 90, 95, 111
 al-Takmil fī al-Jarḥ wa al-Ta'dīl (Ibn Kathīr) 98, 142
 Taqdir. *See* Predestination 12
 Taqrib al-Tahdhib (al-'Asqalānī) 55, 72, 111
 Tafsīr
 'Abd ibn Ḥumayd 43, 56, 107

Tafsīr 'Abd al-Razzāq 123
 Tafsīr al-Qur'ān al-Aẓīm (Ibn Abī Ḥātim) 34, 123, 124, 142
 Tafsīr al-Kashshāf (al-Zamakhsharī) 33, 144
 Tafsīr al-Ṭabarī (al-Ṭabarī) 35,
 Tafsīr ibn Rajab al-Hanbalī 60, 142
 Tanwīr al-Ḥawālik (al-Suyūṭī) 58
 Tārikh Aṣbahān (Abū Nu'aym) 49
 Tārikh Dimashq (Ibn Asākir) 49, 113, 121, 127, 128, 129, 130, 136, 142
 Targhib fī Faḍā'il al-A'māl (Ibn Shāhīn) 81, 142
 Ṭarḥ al-Tathrib fī Sharḥ al-Taqrīb (al-'Irāqī) 85, 143
 al-Tasallī wa al-Ightibāṭ bi Thawābi man Taqaddama min al-Afrāṭ (Ḥāfiẓ al-Dimyātī) 13, 35, 37, 40, 42, 43, 44, 45, 50, 53, 56, 58, 59, 64, 66, 67, 68, 71, 72, 73, 79, 80, 83, 87, 94, 96, 110, 123, 141
 Taṣrīd. *See* satiated 85
 Taste 130, 133
 Teach 25, 27, 102, 108, 128
 Tears 82, 102, 103, 104, 105, 106, 107, 108, 130, 133, 134
 Test 11, 12, 30, 33, 34, 37, 40, 133
 Testimony 50, 76
 al-Thānī min al-Waḥshiyyāt 42
 Thawbān 54, 80
 al-Thawrī 137
 Thirsty 76, 77, 85, 118
 Three 11, 12, 14, 25, 34, 40, 41, 42, 43, 44, 45, 46, 47, 48, 52, 53, 55, 56, 57, 58, 59, 60, 61, 63, 64, 65, 66, 67, 71, 89
 Throne. *See* 'Arsh 49, 76, 117, 123, 125
 Tirmidhī 16, 24, 37, 39, 56, 64, 95, 102, 105, 106, 117, 144
 Tragedy 56
 Trauma 11, 107
 Tree 70, 119, 120, 122,
 Trial 113
 Trouble 113
 True 103, 104, 111
 Trust 15, 24, 93, 134

- Truth 59, 103, 112
Tūbā 119
 Turn came 129
 Two 12, 28, 42, 43, 44, 45, 46, 47, 48, 49, 50, 52, 53, 55, 56, 58, 59, 64, 65, 66, 67, 76, 103, 111, 112, 114, 120, 121, 122, 127, 129, 132, 135
 'Ubayd ibn 'Umayr al-Laythī 75
 'Ubayy ibn Ka'b 53, 56, 102
 Udder 119, 120
Uḥūd. See mountain 82
 'Ulamā, the 16, 40
 Umar ibn 'Abd al-'Azīz 127, 129, 130
 Umbilical cord 65, 68
Ummah 16, 64, 69, 76, 81, 109, 136
Ummatī 109
 Umm Ayman 48
 Umm Kulthūm 106
 Umm Mubashshir 45
 Umm Sulaym 44
 Upbringing 88
 Upset 55
 'Uqbah ibn 'Āmir 67
 'Uthmān ibn Abī al-'Āṣ 57
 'Uthmān ibn Maẓ'ūn 51, 105
 Usāmah ibn Zayd 101
Usud al-Ghābah (Ibn al-Athīr) 37, 42, 43, 44, 45, 46, 47, 48, 51, 52, 53, 54, 55, 56, 57, 59, 60, 65, 66, 67, 68, 71, 73, 75, 76, 79, 81, 86, 87, 88, 89, 90, 95, 97, 101, 102, 103, 104, 105, 106, 107, 110, 120, 128, 142
 'Utbah ibn 'Abd al-Sulamī 71
 Veil
 from the fire 39, 40, 55, 58
 veiled women are 51
 Verse 14, 23, 33, 34, 40, 76, 79, 117, 123, 124, 128, 133
 Vessel 76
 Virgin 70
 Virtue 24, 31, 42, 44, 63, 64, 66, 67, 83, 101
 Vow 40
 Wahab 90, 125
 Wailing. See *Nawḥah* 101, 103
Wājib 65, 67
 Wakī' 77, 93, 114, 127, 128
 Walk 103, 111, 122, 132
 Wash 130
 Water 23, 26, 76, 77, 78
 Water-pools 76
 Wāthilah 56, 57
Wafayāt al-A'yān (Ibn Khallikān) 33, 34, 37, 39, 42, 52, 70, 71, 87, 89, 90, 97, 108, 128, 130, 142
 Wealth 30, 33, 70, 84, 89, 132
 Weapon 54
 Weighty 79, 80, 81
 Welcoming 77, 78, 137
 Wept 133
 Whip 105
 Wife 12, 24, 27, 53, 107, 113
 Wing 54
 Wish 49, 77, 88, 102, 117
 Woman 41, 42, 45, 46, 47, 53, 55, 58, 59, 60, 61, 64, 66, 69, 70, 82, 102, 119, 131
 Womb 28, 70,
 Words 11, 12, 15, 31, 40, 50, 51, 53, 77, 120, 121, 122, 125
 Wrapped 137
 Write 12, 24, 26, 27, 28, 34, 87, 96, 112
 Wrong 79, 114
Wuḍū' 81
 Yaḥyā ibn Jābir 98
 Ya'qūb 98, 108,
 Yazid ibn Abī Ḥabīb 90
 Yearning 107, 133
 Youth 87, 88, 120,
 Yūnus ibn Ḥabīb 136
 Yūnus ibn 'Ubayd 107
 Yūsuf 98,
 al-Zamakhsharī 33, 144
 Zayd ibn Aslam 94
 Zayd ibn Ḥārithah 101, 107,
 Zubayr 58

- Zubayr ibn al-'Awwām 57, 87
 Zuhayr ibn 'Alqamah 59
al-Zuhd, (Aḥmad ibn Ḥanbal) 94
al-Zuhd wa al-Raqā'iq (Ibn Mubārak) 88, 89, 96,
 Zuhri 49
 Zurārah ibn Awfā 75
 Al-Zurayr ibn 'Abd Rabbihi 132

- Truth 59, 103, 112
Tūbā 119
 Turn came 129
 Two 12, 28, 42, 43, 44, 45, 46, 47, 48, 49, 50, 52, 53, 55, 56, 58, 59, 64, 65, 66, 67, 76, 103, 111, 112, 114, 120, 121, 122, 127, 129, 132, 135
 'Ubayd ibn 'Umayr al-Laythī 75
 'Ubayy ibn Ka'b 53, 56, 102
 Udder 119, 120
Uḥud. See mountain 82
 'Ulamā, the 16, 40
 Umar ibn 'Abd al-'Azīz 127, 129, 130
 Umbilical cord 65, 68
Ummah 16, 64, 69, 76, 81, 109, 136
Ummatī 109
 Umm Ayman 48
 Umm Kulthūm 106
 Umm Mubashshir 45
 Umm Sulaym 44
 Upbringing 88
 Upset 55
 'Uqbah ibn 'Āmir 67
 'Uthmān ibn Abi al-'Āṣ 57
 'Uthmān ibn Maẓ'ūn 51, 105
 Usāmah ibn Zayd 101
Usud al-Ghābah (Ibn al-Athīr) 37, 42, 43, 44, 45, 46, 47, 48, 51, 52, 53, 54, 55, 56, 57, 59, 60, 65, 66, 67, 68, 71, 73, 75, 76, 79, 81, 86, 87, 88, 89, 90, 95, 97, 101, 102, 103, 104, 105, 106, 107, 110, 120, 128, 142
 'Utbah ibn 'Abd al-Sulamī 71
 Veil
 from the fire 39, 40, 55, 58
 veiled women are 51
 Verse 14, 23, 33, 34, 40, 76, 79, 117, 123, 124, 128, 133
 Vessel 76
 Virgin 70
 Virtue 24, 31, 42, 44, 63, 64, 66, 67, 83, 101
 Vow 40
 Wahab 90, 125
 Wailing. See *Nawḥah* 101, 103
Wājib 65, 67
 Wakī 77, 93, 114, 127, 128
 Walk 103, 111, 122, 132
 Wash 130
 Water 23, 26, 76, 77, 78
 Water-pools 76
 Wāthilah 56, 57
Wafayāt al-A'yān (Ibn Khallikān) 33, 34, 37, 39, 42, 52, 70, 71, 87, 89, 90, 97, 108, 128, 130, 142
 Wealth 30, 33, 70, 84, 89, 132
 Weapon 54
 Weighty 79, 80, 81
 Welcoming 77, 78, 137
 Wept 133
 Whip 105
 Wife 12, 24, 27, 53, 107, 113
 Wing 54
 Wish 49, 77, 88, 102, 117
 Woman 41, 42, 45, 46, 47, 53, 55, 58, 59, 60, 61, 64, 66, 69, 70, 82, 102, 119, 131
 Womb 28, 70
 Words 11, 12, 15, 31, 40, 50, 51, 53, 77, 120, 121, 122, 125
 Wrapped 137
 Write 12, 24, 26, 27, 28, 34, 87, 96, 112
 Wrong 79, 114
Wuḍū' 81
 Yaḥyā ibn Jābir 98
 Ya'qūb 98, 108
 Yazid ibn Abi Ḥabīb 90
 Yearning 107, 133
 Youth 87, 88, 120
 Yūnus ibn Ḥabīb 136
 Yūnus ibn 'Ubayd 107
 Yūsuf 98
 al-Zamakhsharī 33, 144
 Zayd ibn Aslam 94
 Zayd ibn Ḥārithah 101, 107
 Zubayr 58

- Zubayr ibn al-'Awwām 57, 87
 Zuhayr ibn 'Alqamah 59
al-Zuhd, (Aḥmad ibn Ḥanbal) 94
al-Zuhd wa al-Raqā'iq (Ibn Mubārak) 88, 89, 96
Zuhr 49
 Zurārah ibn Awfā 75
 Al-Zurayr ibn 'Abd Rabbihi 132

Few trials are as intense as the pain of losing a child: we are left bewildered, sometimes angry, and our most fundamental beliefs may be challenged. **The Virtue of Remaining Steadfast When Losing A Child** is a compendium of consolations found in the earliest texts of Islām, the great majority of them attributed to the Messenger of Allah himself, Muḥammad ﷺ. The devoted reader will learn how this uniquely painful suffering can be the occasion of reward by the Most Merciful, and a means of drawing nearer to Him and to His Blessed Prophet ﷺ. It is also hoped the book will serve as a useful reference work for imāms, hospital workers and others with professional responsibilities.

The author, **Imām Jalāl al-Dīn al-Suyūṭī**, was a giant of Islamic scholarship of the late middle ages. Having memorised the Qur'ān at the age of eight, he spent a lifetime in study and authored hundreds of works – of which several, such as *Tafsīr al-Jalālayn*, have become standard texts in the Sunni tradition. Al-Suyūṭī was orphaned at an early age, and during the course of his life also lost a son, a daughter, and his wife, which may have prompted him to write this book. It is translated here by *Zaid Haspatel*, who has also tasted the pain of which it speaks.